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EATING THE BREAD OF LIFE

EATING THE BREAD OF LIFE

A Study of John vi. 30, etc.

AND ITS

RELATION TO THE LORD'S SUPPER

BY

WERNER H. K. SOAMES, M.A. CANTAB.

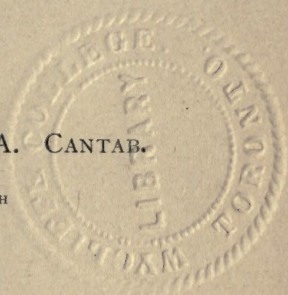
LONDON COLLEGE OF DIVINITY
AND VICAR OF ST. GEORGE'S, GREENWICH

'Not handling the Word of God deceitfully
but by manifestation of the Truth
commending ourselves to every man's conscience
in the sight of God.'

2 COR. iv. 2.

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PREFACE

IT is one of the saddest of all things that the particular Ordinance which was instituted by our Lord as a proof and declaration of the absolute oneness of Christians in Him should have become the battle-field whereon Christians fight most bitterly. No plainer demonstration could be given that some Christians, at all events, and perhaps even all, have failed to grasp the *exact* truth of God concerning the Sacrament of the Lord's Supper.

At the blessed Reformation the Church of England absolutely rejected the distinctively Roman doctrines of Sacerdotalism, Transubstantiation, and the 'real presence' of the human Body of our Lord locally in or with the elements, and for two and a half centuries the members of the Church of England were well contented with the doctrine of their Church, as set forth so plainly in the Prayer-Book and Articles.

But we, alas! have lived to see a clamouring after, and an actual reintroduction of, the principle of Sacerdotalism, together with the medieval theory of the 'real presence' of our Lord's human Body locally in or with the elements of bread and wine; and therefore it behoves those who have any zeal for the truth of God, to take up arms once more against what they firmly believe to be not only unscriptural, but most deadly error.

The author of this pamphlet has for some time been of the opinion that the New Testament doctrine of the Lord's Supper might be somewhat *more exactly* set forth than it has been done in the Prayer-Book and Articles—*i.e.*, that the modern reaction and rebellion against the doctrinal state-

ments of the Prayer-Book and Articles has a certain amount of justification. Not that modern Sacerdotalism more clearly apprehends or states the teaching of the New Testament than our Reformers did, but there is a certain want of, at all events verbal harmony, between the statements of the Prayer-Book and Articles and those of the New Testament.

It is this persuasion which has led the author to a long and prayerful reconsideration of the whole subject, and such a reconsideration has enabled him, he believes, to perceive and to state more correctly the truth as revealed in Holy Scripture. Persuaded that anything which tends to set forth the truth of God more clearly should be made public, this pamphlet is issued, with the earnest prayer that God will condescend to make use of it, for the purpose of helping the earnest and teachable to perceive and hold fast to 'the faith which was once (for all) delivered unto the saints.'

'Prove all things; hold fast that which is good.'

'Magna est veritas, et prevalebit.'

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Part I

'EATING THE BREAD OF LIFE

A STUDY OF JOHN VI. 32-58

CHAPTER I

INTRODUCTORY REMARKS

THE reason why this part of the sixth chapter of St. John is first considered in this pamphlet is because of the verbal similarity between the language found here and that which is found in the accounts of the Lord's Supper. It is because of this similarity that some people think that the language of John vi. refers to that of the Lord's Supper, and some think that the language of the Lord's Supper refers to that found here; while some, again, think that there is no reference whatever in the language of either passage to that of the other. Hence, before we can decide positively one way or another, we are bound to do our best to *understand* the language used on each occasion. Until we have done this, we are *not* so much as *competent* to say whether there is any reference between the two sets of language or not. Mere *opinions* concerning such a matter are of no value whatsoever.

It is theoretically and practically impossible to properly compare two things together unless we can clearly see—perceive, each of them first. We cannot properly compare two colours together if we are colour-blind, nor can we judge as to whether two musical notes are in harmony, unison, or make discord, if we have 'no ear for music.' In like manner he who attempts to compare together the language found in John vi. and that used at the institution of the Lord's Supper, *before* he has clearly grasped, or, at all events, *believes* that he has *clearly grasped*, the meaning of our Lord's language used on these two separate occasions, *cannot* be an expositor; he is merely guessing, and such a man is almost sure to 'make

confusion worse confounded.' Hence, clearly, we must do our best first to understand the meaning of our Lord's language in John vi.

One feels, then, that no apology need be made for offering this study of John vi. 32, etc., for, in whatever way the passage is understood, no one will deny that the teaching is of *subreme importance*. We understand that in it our Lord Jesus Christ sets forth the *only* method in which eternal life is possible to the children of men. This point may occupy our attention for a few moments first. The keynote is struck as early as verse 27, where we find our Lord saying to the Jews, 'Labour not for the meat (food) that perisheth, but for that meat (food) which endureth unto *everlasting life*, which the Son of Man shall give unto you.' The term 'life' is no doubt used in the same sense in verse 33, in the expression 'and giveth life unto the world.' The same note is struck again in verse 40, 'may have everlasting life'; in verse 47, 'hath everlasting life'; in verse 51, 'live for ever'; in verse 54, 'hath eternal life'; and in verse 58, 'shall live for ever.' By these expressions is confessedly (*primarily*) meant life of the *soul*, although in the possession of eternal life there is *involved* the future resurrection of the present mortal body also (verses 39, 40, 44).^{*} In this discourse, then, our Lord sets forth the act or acts that perishing sinners must themselves perform if they would have eternal life; and the statements found in verses 53, 54 ('*Except* [or unless] ye eat the flesh of the Son of Man,' etc.) make it perfectly clear that the method here set forth is the *only* method in which eternal life is obtainable by sinners. The word 'except' or 'unless' clearly means that, apart from compliance with this method, eternal life is *not* obtainable.

And this fact clearly shows us the supreme *importance* also of clearly *understanding* this passage. For if we misunderstand it, or if we fail to understand it, it must be clear to anyone that we fail to grasp the only method in which eternal life is possible to us. If we do not clearly understand what our Saviour bids us do if we would have and enjoy eternal life, *how* is it possible for us *consciously* to do what He tells us—*i.e.*, how is it possible for us to make sure of *obtaining* eternal life?

Now, it cannot be doubted that this passage *has been* by some misunderstood, or, at all events, not properly understood; inasmuch as some people interpret it in one way, and some in a totally different one; hence it necessarily follows that one or the other of these interpretations *must* be wrong, and possibly even both of them. Nothing more, then, need

* Rom. viii. 11.

be said to demonstrate the supreme importance of fully and clearly grasping the exact meaning of the passage before us,—*i.e.*, the precise meaning of the expressions and teaching of Jesus Christ that are found here, as He Himself understood them.

While it is clearly unnecessary to specify *all* the means that have been employed in the present endeavour to understand this passage, it may be well to state that I have proceeded throughout upon the assumption—

(1) That our Lord's words here were *intended* to convey some intelligible idea or ideas ;*

(2) That it is our wisdom and duty to endeavour to *understand* His words ;

(3) That, as intelligent beings, it is our clear *right* and *duty* to make use of our intelligence and common-sense in endeavouring to understand what our Lord here teaches us ; and

(4) That our Lord *never* taught anything, either here or elsewhere, which is *contrary* to our reason and senses.†

The perception of the truth of God, in theology or in nature, is not a question of profound scholarship, but (a) in nature it is a question of diligent and accurate observing, thinking, weighing, balancing, in the spirit of humility, and then deducing, perceiving the truth which *underlies* and *harmonizes all* the observed facts ; and (b) in theology also it is a question of diligent and accurate observing (reading of Holy Scripture), thinking, weighing, balancing, in the spirit of humility and prayer, and then deducing, perceiving the truth which *underlies* and *harmonizes all* the observed statements (facts), remembering in theology that 'the things of God knoweth no man, but the Spirit of God' ; for 'the Spirit searcheth all things, yea, the deep things of God.' 'But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.'‡

Want of care in reading the Bible—*i.e.*, in perceiving what

* It can hardly be regarded as respectful to our Lord to suppose that His words were *not intended* to convey any intelligible meaning, because to suppose that is to suppose that He deliberately used language which is, and was intended to be, nonsense ! It would surely, too, be an awful mockery on His part to tell us what we must *do* to obtain eternal life in words which were *not meant* to be understood by anyone.

† While many things may be true which we *do* not at present understand, because they are perhaps beyond our finite powers, yet it may be taken for an axiom in theology,—that that which is clean *contrary* to our reason and senses *cannot* be true. 'Belief' in any such thing is not 'faith' at all, but mere 'credulity.' 1 Cor. xiv. 20.

‡ 1 Cor. ii. 11, 12, 10, 14.

the Bible really *says* and what it does *not* say—is at the bottom of nearly all sacerdotal (and other theological) errors. Moreover, the exercise of common-sense is as necessary in the working out of theological truth as it is in the working out of astronomical truth; that which is contrary to common-sense is as contrary to theological truth, as that which is contrary to common-sense is contrary to astronomical truth. But, unfortunately, far too many would-be theologians appear to think that in theology, truth and incomprehensibility are convertible terms. To such an extent is this carried that it seems to be a common opinion that that which is God's truth *must be* incomprehensible, and that which is comprehensible *is not* the truth of God. Eliminate the incomprehensible from a theological point, and you are thought to have evaporated the truth from it. Solve the difficulties which have for centuries enveloped such an important matter as the Lord's Supper, and you are thought to have done more harm than good. In other words, in theology dense fog is far better than bright and clear sunshine. It would be hardly possible to take up a more unreasonable attitude than this, or one more hopeless for the realization of the mind of God. 'God is light, and in Him is no darkness (or fog) at all.'

It may, perhaps, be advisable further to point out that it is *not everyone* to whom God has given the necessary powers to *become* an *independent* student of doctrinal theology from the Word of God, any more than He has given to everyone the necessary powers to become an independent student of geology, or of astronomy, in the world of Nature, viz., the powers of accurate observation, thinking, weighing, balancing, and sound deduction. It is the *lack* of these necessary powers (or of some of them) by some students, and the lack of any idea on their part that they are *necessary*, which has often led at various times to the invention of so much unsound doctrine in the Church of God. Some modern theologians, whose writings are very popular, are like men who are colour-blind, or who have no ear for music, who yet pose as *professors* of painting and of music! It is a new edition of the old story of 'the blind leading the blind.'

The *only* standard of truth in theology is not the teaching of any Church or of any individual, but the teaching of the inspired Word of God. This is evident enough from the fact that over and over again Jesus Christ appealed in His day to 'What saith the Scripture?' and from the fact that in Rev. ii. and iii. the sevenfold message runs, *not* 'He that hath an ear let him hear what the Church teaches,' *but* 'He that hath an ear let him hear what the *Spirit* saith unto the

churches'—a vastly different thing. The questions which the New Testament indicates were to be referred to 'the Church' were *not* questions of *doctrine*, but of government, of discipline, or of practice.* The inspired Word of God is the *sole* and all-sufficient standard of *doctrine* for every Church and every individual; this, however, does not imply that every Church or every individual is either *capable* or *desirous* of arriving at the exact truth of God by the study of Holy Scripture. Nothing can be more evident to an unbiassed mind than that both churches and individuals have erred (often, and even seriously) from the truth of God as revealed and set forth in the pages of God's Word. (Cf. Article XIX.)

Far too many students of Scripture, too, seem to suppose that it is sufficient to show that their views are to be found in Scripture, and if they can find one or two texts that appear to support their views, they suppose that those views are scriptural, when all the time they *may* be clean *contrary* to the *real* teaching of Scripture. The *exact* truth respecting a doctrine is *that only* which is supported by the *whole* of the evidence that is procurable, and *not* that which is supported by *fragmentary* evidence only. Doctrines that are founded upon fragmentary evidence only are perfectly worthless when fuller evidence shows them to be untenable. This may be illustrated by the following analogy: Partial evidence, which *seems* to be good and reliable, tells us that the sun revolves around the earth; but fuller evidence shows us that this is just the reverse of the truth, and that in fact the earth revolves around the sun, the *apparent* revolution of the sun around the earth being due to an entirely different cause—the revolution of the earth upon her own axis. 'Appearances are (proverbially) deceitful.†

Still, it should be remembered that any ordinary sinner may derive and enjoy *eternal life* from the 'Sun of righteousness' *without* understanding much about doctrinal theology, just as any ordinary mortal may derive and enjoy life *temporal* from the sun in the heavens without understanding much about astronomy.

* As, e.g., Matt. xviii. 15-18; Acts xv. 2, 28, 29; 1 Cor. v.—practical questions that required to be dealt with as they arose.

† By quoting a certain class of texts only it is perfectly possible to prove that Jesus Christ was *a human being only*; by quoting another class of texts only it is equally possible to prove that He is *God only*. It is by quoting and harmonizing *all* the texts that bear upon the nature of the Lord Jesus that the *whole* and *exact* truth respecting Him is reached. This was clearly what our Lord Himself wished to teach the Jews by His argument recorded in Matt. xxii. 41-46.

CHAPTER II

'THE BREAD OF LIFE'

IN our study, then, of this sixth chapter of St. John, it should be noticed at the outset that the entire passage before us forms *one harmonious whole*. This is evident from the frequent repetition of one or two phrases. No one doubts for one moment that

- 'the true bread from heaven' (verse 32);
- 'the bread of God which cometh down from heaven' (verses 33, 50);
- 'the bread of life' (verses 35, 48);
- 'the living bread which came down from heaven' (verse 51),

are all *identical* in meaning, and all refer to Jesus Christ—*i.e.*, they all refer to Him under the *figure* of 'bread from heaven,' or 'bread of life,' and are but slightly varying repetitions of the same figure; but it necessarily follows from this

- (1) that the language of this whole passage is largely *figurative*,
- (2) that the entire passage forms one continuous and *harmonious whole*, and
- (3) that it cannot be broken up into sections, and interpreted as if it had no cohesion.

Yet further, right at the end of the discourse, in verse 58, we find our Lord making use of precisely the *same* expression as that with which He started. He concludes the discourse with the statement, 'This is that bread which came down from heaven (*i.e.*, of which I spake to you in verses 33, 35, 50, 51); he that eateth of this bread shall live for ever.' But this proves beyond a doubt that *all* that is found in verses 53-57 is likewise a part of the same discourse, and also forms a part of the one harmonious whole; and hence no interpretation of this passage can be the true one which expounds one part of it in a different way from which it expounds another; such an expression, *e.g.*, as to 'eat the bread which came down from heaven' *must* have identically the same meaning throughout the discourse: in verse 58 as in verses 50 or 51, or 33-35.

The next thing to notice has been already mentioned, *viz.*, that the language of this passage is largely *FIGURATIVE*. The words before us were spoken in the East, and by an Eastern. Now, we Westerns commonly say what we mean

in plain prose, but in the East they very largely use the language of poetry, metaphor, and figure*—*i.e.*, they frequently use common words, the meaning of which is well known, to express other things and acts. We all know how our Saviour often spoke what we call 'parables,' in which things and acts taken from everyday life are made use of to set forth spiritual truths (*cf.* Mark iv. 2, 33, 34). So much was He in the *habit* of using figurative or parabolic language that we find Him saying towards the close of His ministry, 'These things have I spoken unto you in proverbs (or 'parables,' same word as is found in John x. 6); but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.'† Now, if we interpret what is really *figurative* language in its bare literal sense, we shall hopelessly misunderstand much of the New Testament. If, *e.g.*, we understand the words 'If any man thirst, let him come unto Me and *drink*'‡ to mean that we are to perform a *literal* act of 'drinking' with the physical mouth; or if we interpret the words 'Him that *washed* us from our sins in His own blood'§ to mean a literal act of physical 'washing'; or if we interpret the words '*sprinkling* of the blood of Jesus Christ'¶ to mean a literal act of physical 'sprinkling'; or if we interpret the words 'the blood of Jesus Christ . . . *cleanseth* us from all sin'¶ to mean a literal act of physical 'cleansing,' it will be an absolute *impossibility* for us to *understand* the real theological meaning of any of these FIGURATIVE expressions.

Now, the Gospel of St. John simply *abounds* in figurative language; we may just note some of the more prominent instances:

In chapter i. we have the figurative use of the words 'light,' 'darkness,' and 'lamb' (verses 7, 29).

In chapter ii. we have the same use of the words 'temple' and 'build' (verse 19).

In chapter iii. we have the words 'birth,' 'light,' and 'darkness' so used (verses 3, 19).

In chapter iv. we have 'water,' 'drink,' 'thirst,' 'meat,' and 'eat' so used (verses 14, 32).

In chapter v. we find 'death,' 'life,' and 'light' so used (verses 24, 35).

In chapter vii. we find 'thirst,' 'drink,' and 'water' so used (verse 37).

* A modern traveller has actually told us: 'Without the parable there is no speech in the East.'—C. K. Linson.

† John xvi. 25; *cf.* verse 29.

§ Rev. i. 5; *cf.* vii. 14.

¶ 1 Pet. i. 2.

‡ John vii. 37.

¶ 1 John i. 7.

In chapter viii. we find 'freedom' and 'children' so used (verses 32, 39).

In chapter ix. we find 'blindness' and 'sight' so used (verse 39).

In chapter x. we find 'door,' 'shepherd,' and 'sheep' so used (verses 1, 7, 11).

In chapter xi. we find 'sleep' and 'death' so used (verses 11, 25).

In chapter xii. we find 'blinded,' 'eyes,' 'light,' and 'darkness' so used (verses 40, 46).

In chapter xiii. we have the figurative use of the words 'wash' and 'clean' (verses 8, 11).

And in chapter xv. we find 'vine,' 'branches,' and 'clean' so used (verses 1, 3, 5).

Seeing, then, that we find our Lord *has* unquestionably *used* figurative language in chapters i., ii., iii., iv., v., vii., viii., ix., x., xi., xii., xiii., and xv., it cannot much surprise us if we find Him using it in chapter vi. also. And if we find Him using the common words 'meat,' 'thirst,' 'eat,' and 'drink' in figurative senses in chapters iv. and vii., as we most unquestionably do, it cannot surprise us much if we find Him using the same words figuratively in chapter vi. also. In fact, *no one doubts* that He *does* use the words 'meat,' 'bread,' 'hunger,' and 'thirst' figuratively, even in verses 27, 32, 35 of this very chapter.

Now, whenever our blessed Lord called Himself by the name of an *inanimate* object, as, *e.g.*, when He said, 'I am the Door' (chap. x. 7, 9), or 'I am the Vine' (xv. 1, 2), or 'I am the Bread of life' (vi.), no one can for one moment doubt that He is using *FIGURATIVE* language; He is speaking in the language of figure or parable, *just as much* as when He spake what we commonly call 'parables.'

But in the employment of a figure or parable to express some spiritual truth, care must be taken to use language in *harmony* with the figure employed. So, *e.g.*, we find that when our Lord used the figurative expression 'living water,'* He used the proper word 'drink' to express that *figurative* (spiritual) † *act* which corresponds with the physical act that we perform when we partake of literal water. And when He used the figurative expression 'living bread,' He used the proper word 'eat' to express that *spiritual act* which corresponds to the physical act that we perform when we partake

* John iv. 10, 14; vii. 37, 38.

† 'Figurative' is not used here in contrast with 'real,' but with 'literal.' The 'figurative' are as 'real' as literal acts, but they are real *spiritual* acts.

of literal bread. And, as Archbishop Whately long ago pointed out, when figurative language is employed, it is NATURAL to understand words not literally, but FIGURATIVELY; in other words, it is *not natural* to understand them *literally*. E.g., in John iv. 13 we find our Lord saying, 'Whosoever drinketh of this water shall thirst again.' Here no one doubts for one moment that the language is simple and literal; the 'water' is the water of the well of Samaria, the 'thirst' is bodily thirst, and the 'drinking' means drinking literally with the physical mouth. Hence it would be quite unnatural to understand any of these words in a figurative sense; and if we were to do so, we should entirely fail to grasp the meaning of our Lord's language. But in verse 14 we find our Lord saying, 'Whosoever drinketh of the water that I shall give him shall never thirst.' Here, on the other hand, no one doubts for one moment that the language is *figurative*; the 'water' is the 'water of life,' the 'thirst' is spiritual thirst, and the 'drinking' refers to *spiritual* drinking. Hence it would be as *unnatural* to understand any of these words here in a *literal* sense as it would be in the previous verse to understand them figuratively. If we were to do so, we should again entirely fail to grasp the meaning of our Lord's language. So, too, in the expressions already referred to in Rev. i. 5; 1 Pet. i. 2; and 1 John i. 7, it is *natural* to understand the words 'washed,' 'sprinkling,' and 'cleanseth' *figuratively*, and not natural to understand them literally.

Consequently, to understand the expression to 'eat the living bread,' or to 'eat the bread of life,' in the sixth chapter of St. John, to mean or to refer to a *literal* act of 'eating' performed with the physical mouth, is not natural, but *unnatural*, because the 'bread of life' is unquestionably a figurative expression. To so understand the word 'eat' here is precisely as unnatural as it would be to understand the expression to 'drink the water of life,' or 'the living water,' to mean or to refer to a literal act of 'drinking' performed with the physical mouth.

Perhaps this may be more plainly stated thus:

We read of 'living water' and of 'the water of life,' just as
 We read of 'living bread' and of 'the bread of life';
 We read of 'thirsting for' the 'living water,' just as
 We read of 'hungering for' the 'living bread'; and
 We read of 'drinking' the 'living water,' just as
 We read of 'eating' the 'living bread.'

But no one using his common-sense supposes for one moment that to 'drink' the 'water of life' specifies the performance of any *literal* act with the physical mouth, and

so no one using his common-sense *ought* to suppose that to 'eat' the 'bread of life' specifies the performance of any such sort of act. It is as *impossible* to partake ('eat') of 'the living bread'—'the *bread* of life'—by any act performed with the physical mouth, as it is to so partake ('drink') of 'the living water'—'the *water* of life.'

Again, when our Lord said, 'I am the Door,' He spake also of people 'entering in' by Him into the sheepfold; but no one using his common-sense understands Him to mean by this a literal 'stepping through' Him with feet of *flesh*. Everyone understands Him to mean a *figurative* entrance, a spiritual one. This entrance through Christ, however, as through a 'door,' is none the less a *real* one, although it is figurative, spiritual.

So, too, when our Lord said, 'I am the Vine,' He spake of 'branches' also, of 'fruitless branches' being 'taken away,' and of 'fruit-bearing branches' being 'cleansed.' But no one using his common-sense understands Him to mean either literal branches growing out of a literal Vine, or of them being literally 'cut off' with a knife, or of them being literally 'cleansed' with a sponge and water. There can be no sort of doubt that our Lord is speaking of a *figurative* vine, of figurative branches, of figurative cutting off, and of figurative 'cleansing.' This last point is made abundantly clear from the fact that He added, 'Now (already) ye are clean through the *Word* that I have spoken to you.*' All such objects and acts, however, although figurative and spiritual, are none the less real.

And as no one using his common-sense can doubt that when Jesus Christ says, 'I am the Door,' and 'I am the Vine,' He is speaking figuratively, in a parable, so no one *ought* to doubt that when He says, 'I am the Bread of life,' He is speaking *figuratively* also, in a parable. And if this is so, as it unquestionably is, then the word 'eat' used in this 'parable' of the 'Bread of life' *must* necessarily be used not of a literal act, but of a figurative one. So that to interpret the term 'bread of life' of any literal, visible, material, man-made 'bread,' is precisely as absurd as it would be to interpret 'I am the Door' of a literal, visible, man-made, material 'door,' or 'I am the Vine' of a literal, visible, material 'vine.' And to interpret the word 'eat' in this chapter, where it refers to the 'Bread of life,' of a *literal* act performed with the physical *mouth*, is precisely as absurd as it would be to interpret the verb 'enter in,' where used with reference to 'the Door' in chapter x., of a literal act performed with *feet* of flesh. In fact, such an interpretation of the word 'eat'

* John xv. 3.

in this *parable* of 'the bread of life' is simply a *monstrous* interpretation—as monstrous as it would be to understand the expression 'Ye must be born again,' in chap. iii. 7, of physical new-birth. And to commence the study of this passage with the preconceived notion that to 'eat the Bread of life' means or refers to the performance of any such literal, physical act, is to commit an *egregious blunder* at the very outset,—a blunder which must necessarily forbid any proper understanding of the whole passage,—just as surely as if we were to commence the study of the passages in chapters iv. and vii., respecting the 'drinking' of the 'water of life,' with a preconceived notion that the word 'drink,' as there used, referred to the performance of a literal, physical act. Unless it can be denied that the term 'bread from heaven' applied to Jesus Christ is a figurative expression, it cannot be denied that the verb 'eat,' used of the consumption by perishing sinners of that 'bread from heaven,' describes a figurative (*i.e.*, a spiritual) act, and not a literal one performed with the physical mouth. He who confesses the first of these points confesses thereby the second; he who denies the second denies thereby the first. This figurative (spiritual) 'eating' of the 'Bread of life' however, although a purely spiritual act, is none the less a *real* one. The term 'figurative,' as here used to mean 'spiritual,' is *not* the opposite of that which is real and true, but of that which is literal and physical.

It should be noted next that the term 'bread,' as used throughout John vi. 31-58, does not refer to any common, man-made, then-existing, earthly bread, but *exclusively* to 'bread from heaven,' the 'gift of God,' the manna. This is evident from the very commencement of the discourse. The subject was not introduced by our Lord, but by the Jews, who asked from Him some *sign* to prove His mission, such as they said Moses had shown when 'He gave them bread from heaven to eat.*' Our Lord immediately seizes upon this expression to say (1) that Moses was *not* the *real* 'giver' of the old 'bread from heaven,' the manna; but (2) that God, then as now, was the real Giver of the 'true bread from heaven,' the 'bread of God being that (He) which cometh down from heaven, and giveth life unto the world.†

And this idea of 'bread from heaven' (*i.e.*, manna) runs throughout the discourse. It is evident from verses 41, 42 that the Jews so understood it, since we read that they murmured because He said, 'I am the Bread which came

* The term 'bread' comes from the quotation from Ps. lxxviii. 24, 'bread from heaven'—a *poetical* expression for the manna.

† *I.e.*, the *sign* which they demanded, of 'bread from heaven to eat' had been already *given* them in the Person of the God-Man Christ Jesus.

down from heaven.* Our Lord again alludes to the same idea in verses 50, 51, where He says, 'This is the bread which cometh down from heaven,' and 'I am the living bread which came down from heaven.' And once again, right at the end of the discourse (verse 58), He concludes by saying, 'This is that bread which came down from heaven.'

Thus, from beginning to end of this discourse, there is not the very *smallest* allusion to any common, man-made, then-existing, earthly bread; but solely to the God-given 'bread from heaven,' the manna. It is of the utmost importance to notice this fact, because, when we come to consider the 'bread' which is spoken of in the accounts of the Lord's Supper, we shall observe that *that* bread is not at all 'bread from heaven,' the manna, but simply and solely common, man-made, then-existing, earthly Passover bread. It is evident, therefore, that we must not confuse these two absolutely *distinct kinds* of 'bread' together, and carelessly or perversely take it for granted that the word 'bread' means the same thing—refers to the same sort of 'bread'—in the two places. From beginning to end of the discourse in verses 31-58 here, the *only* sort of 'bread' that is spoken of or referred to, is God-given 'bread from heaven,' manna. It is this that is figuratively applied to Christ Himself, who is called 'the living bread,' 'the true bread,' 'the bread which came down from heaven.' It was just *because* the manna was 'bread' which 'came down from heaven' that our Lord used it as a type of Himself; *both sorts* of 'bread from heaven' were supernatural. And this being the *only* place in the New Testament where the living Christ is likened to 'bread' of any sort, it follows that He is nowhere ever likened to, or said to 'be,' any common, man-made, now-existing, earthly 'bread,' as seems to be so commonly supposed.

The use of the word 'bread' in this chapter has led those astray who have not read with sufficient care to perceive its proper meaning. We shall see later on that, when our Lord said at the institution of the Lord's Supper, 'This (bread) is My Body,' etc., He was *not* speaking of His *living* self, but of His sacrificed and therefore *dead* Body, and that He then made no such statement as 'This inanimate, man-made bread is I Myself.' When He said, 'This (bread) is My (dead) Body,' etc., He made an absolutely different statement from 'I (the Incarnate Son of God) am the Bread of life.' The expression 'the bread of life' is, as we have seen, a *purely figurative* one; whereas neither of the terms 'My Body' or 'This bread,' used in the Lord's Supper, is in the *least* degree

* No Jew then present understood our Lord to be referring to any man-made, then-existing, earthly bread, but solely to the 'manna.'

figurative. Our Lord never made any such statement as 'This inanimate, man-made bread is My living self,' or—'the bread of life,' or—'my living flesh'; nor did He ever say, 'My (dead) Body is the bread of life.' But He said simply, 'This (material) bread is (in some good sense) My Body given (in sacrifice) for you—i.e., My *dead* Body.' Hence the *living* Christ is never likened to, or said to 'be' in Scripture, any other sort of 'bread' than 'bread' *supernatural*, God-given manna, 'the living bread come down from heaven.'

Now, the manna of old was not only God-given, it was the *only* 'bread' which the Israelites then possessed with which to support life physical. Hence, when our Lord says, 'I am the bread of life come down from heaven,' He would clearly have us understand that, precisely what the old material 'bread from heaven' was to the *bodies* of the Israelites of old, just that had He come to be now to the *souls* of sinners—spiritual 'bread from heaven,' or God-given, true manna. So we can but come to the logical conclusion that, just as the *body* had to eat with the physical mouth material food—the manna of old, so must the *soul* now 'eat' with *its* mouth the spiritual manna that God has given it—'the Bread of life,' Jesus Christ.*

The soul has powers answering to the powers of the body, so that just as the body can 'see,' and 'walk,' and 'eat,' and 'drink,' so can the soul. Only, whereas the body performs these acts physically in the material world with the eye, the foot, the mouth, the soul performs them figuratively, but as really (i.e., spiritually), in the spiritual world; and *all* acts performed by the soul are performed by the exercise of a *living faith*—i.e., faith is the 'eye,' faith is the 'foot,' faith is the 'mouth,' by which the soul performs its figurative (i.e., spiritual) acts of 'seeing,' 'walking,' 'eating,' and 'drinking.' And it is no more possible for the *body* to perform *spiritual* acts of 'seeing,' 'walking,' 'eating,' and 'drinking,' than it is possible for the *soul* to perform the corresponding *physical* acts.

With regard more particularly to bodily appetite—hunger and thirst, and to spiritual appetite—hunger and thirst, we should notice that :

(1) *Physical* food—food for the body—is something visible, *material*, tangible; whereas *spiritual* food—food for the soul—is something invisible, *non-material*, intangible.

(2) *Material* food enters into the *belly* to satisfy bodily hunger and thirst; whereas *spiritual* food enters into the *heart* or *soul* to satisfy soul-hunger and thirst.

(3) *Material* food is consumed—'eaten and drunk'—by the

* Cf. verses 27, 29.

exercise of the *jaws*—the physical mouth; whereas *spiritual* food is consumed—'eaten and drunk'—not by the jaws, but by the exercise of *faith*. The physical mouth is not the avenue to the heart or soul (Mark vii. 19).

(4) *Material* food *cannot* be consumed—'eaten and drunk',—by the exercise of *faith*, and *spiritual* food *cannot* be consumed—'eaten and drunk'—by the exercise of the jaws; so that

(5) *Bodily* hunger and thirst cannot be satisfied by the exercise of *faith*, but by the exercise of the jaws *only*; and *spiritual* hunger and thirst cannot be satisfied by the exercise of the jaws, but by the exercise of *faith only*.

The *sorts* of food, the *methods* of 'eating and drinking,' and the *spheres* in which the respective 'eating and drinking' is carried out, are absolutely distinct and separate the one from the other. Hopeless *theological chaos* must inevitably arise if the sharp and clear distinctions between these fundamentally distinct and separate spheres, objects, and acts be not clearly perceived and borne in mind.

All this may perhaps be more clearly shewn if tabulated thus:—

The hungry *body*.

Material food.

Literally eaten and drunk.

By the exercise of the *jaws*.

The hungry *soul*.

Spiritual food.

Spiritually eaten and drunk.

By the exercise of *faith*.*

The *only* sort of 'food' that it is even *possible* to 'eat'—partake of by the exercise of the *jaws*—is *material* food; and the only sort of 'food' that it is possible to 'eat'—partake of by the exercise of *faith*—is *spiritual* food, 'grace.' It is no more so much as possible to 'eat'—partake of 'grace'—*spiritual* food, with the physical mouth, than it is so to 'eat'—partake of—*intellectual* food, such as Latin or mathematics, seeing that none of these things is a material object. To so much as assert that it is possible to 'eat'—partake of—*spiritual* food—'grace'—with the physical mouth, is equivalent to asserting that 'grace' is *not* 'grace.' To so much as talk of 'eating and drinking' *spiritual* (or *intellectual*) food by the physical mouth, is as absurd as it would be to talk of 'eating and drinking' *physical* food 'in the heart by *faith*.' And to do so shows that the person so speaking entirely fails

* Of course, however, these two distinct sorts of 'eating and drinking' may be performed *simultaneously*, as we are bidden by the Church of England to do in the Holy Communion, when she says: 'Take and eat this (bread with the physical *mouth*) in remembrance that Christ died for thee, and (at the same time) feed on Him in thy *heart* by *faith* with thanksgiving.'

to distinguish between (1) *different sorts* of objects—the spiritual and the material; and (2) the *different spheres* in which these different objects exist.

In confirmation of there being these two kinds of ‘eating’ and ‘meat’ (food), we note that our Lord *commenced* His discourse by pointing out the difference between ‘meat (βρωσις) that perisheth,’ and ‘meat that endureth unto everlasting life’ (verse 27). If it be once allowed that there is *any* difference between these two kinds of ‘food,’ ‘eating,’ and result, what *is* the difference, if it be not that the one sort (‘the meat that perisheth’—*material* food) is eaten with the physical mouth, whereas the other sort (‘that which endureth unto everlasting life’—*spiritual* food) is eaten not with the physical mouth, but spiritually ‘in the heart by faith’? So our Lord *first* exhorted His hearers to ‘labour’ or ‘work’ (for) the imperishable food (‘that which endureth unto everlasting life’), and *then* He told them (verse 29), ‘This is the *work* of God, that ye *believe* on Him whom He hath sent.’ If Christ is ‘the Bread from heaven,’ then ‘to *believe* on Him whom God hath sent’ is to ‘eat’ that ‘Bread from heaven’ (verses 29, 35). So that to ‘eat,’ used figuratively (*i.e.*, spiritually), means to spiritually appropriate to one’s own soul, by the conscious exercise of a living faith, the spiritual food that is provided by God for the soul’s consumption; and to ‘drink,’ used figuratively (*i.e.*, spiritually), means to spiritually appropriate to one’s own soul, by the conscious exercise of a living faith, the spiritual nourishment (drink) that is provided by God. St. Augustine’s words may well be remembered here, ‘Believe, and thou hast eaten’ (and drunk).

If, therefore, the term ‘bread of life’ specifies ‘spiritual food,’ ‘food for the soul,’ it is evident that, from the very *nature* of such ‘food,’ it *cannot* possibly be ‘eaten’ with the physical mouth by the exercise of the jaws, or in any other way than by the exercise in the heart of a personal conscious faith.

There is, further, *no* real *distinction* between spiritual ‘food’ and ‘drink.’ These two words are only different *figures* to set forth precisely the same truth, viz., the existence of spiritual nourishment for the soul, to satisfy its appetite, *called* figuratively ‘hunger’ and ‘thirst.’ *All* spiritual food is ‘grace’ of one sort or other, whether it be *called* ‘food’ or ‘drink,’ ‘living water’ or ‘living bread’; and ‘grace’ is the *only* sort of ‘food’ that can nourish, enter, or ‘establish the heart’ (Heb. xiii. 9). So also there is *no* real *distinction* between spiritual ‘eating’ and ‘drinking’; both words are only *figures* to describe that act of living

'faith' whereby spiritual 'food' or 'drink' (nourishment) is appropriated.

Analogy would teach us further, that just as it required on the part of the Israelites of old, humility to 'come' (go out) to the God-given manna, and exertion to make it their own, and so have and support life physical, so it requires humility and exertion* on the part of perishing sinners now, if they would 'come' to Christ as the God-given 'bread of life,' make Him their own by 'believing on Him,' and so have life spiritual, life eternal.†

All this is fully confirmed by our Lord's statements in this very chapter. *E.g.*, in verse 35 we find that He, in answer to the request, 'Lord, evermore give us this bread' (clearly meaning 'that we may eat it and have life eternal'),‡ says plainly, 'I am the Bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.' These words, if they mean anything, clearly mean that the *method* in which the 'Bread of life' is to be 'eaten' (partaken of) is by the soul-hungry sinner 'coming' in humility§ to Jesus Christ, and 'believing on Him' in his heart. This 'coming' and 'believing' do not, however, describe two divisible acts, the performance of *one* of which satisfies spiritual 'hunger,' and of the *other* of which satisfies spiritual 'thirst.' Our Lord does *not* mean that *one* sinner can, by 'coming' to Him, obtain satisfaction for his spiritual 'hunger' *without* believing on Him, and that another sinner can, by 'believing' on Him, obtain satisfaction for his spiritual 'thirst' *without* 'coming' to Him; but that, if a sinner (one and the same) would have his spiritual appetite (described here as 'hunger' and 'thirst') satisfied, he must condescend to 'come' in humility to Christ and 'believe' on Him as His Saviour. The 'coming' may be actually in *time* preliminary to the 'believing,' but the 'comer' will not have his spiritual appetite, 'hunger and thirst,' satisfied unless he 'believes on' Christ as his personal Saviour. The 'coming' of which our Lord here speaks is of that sort which is *accompanied by* 'believing,' and it is only when it is so accompanied that the sinner's spiritual appetite (hunger and thirst) is satisfied.|| In fact, the word 'coming' seems to be used here figuratively to express the spiritual idea of 'humbling' one's self as a sinner before Christ; and as this

* Cf. John vi. 29, 'work.'

† Cf. verses 35, 44, 45; John v. 40.

‡ Cf. John iv. 15.

§ For this 'coming,' see John vi. 37, 44, 45, 65; vii. 37; iii. 21; Matt. xi. 28.

|| Thus, 'Ye will not come to Me that ye might have life' (John v. 40) means, 'Ye will not come to Me *and believe on Me* that ye might have life.'

is only a preliminary step to 'believing' on Christ in the heart, the mention of it is not unfrequently omitted altogether, and the 'believing' only is dwelt upon. In such passages the idea of 'coming' is *included*, and so absorbed in that of 'believing.'*

Thus, at the very outset of the discourse our blessed Lord makes it plain enough to the humble and spiritual mind, that to 'come to Him' and to 'believe on Him' is to 'eat the bread of life.' So in the very next verse He says, 'Ye have seen Me and believe not' (*i.e.*, 'do not eat the bread of life'). Again, in verse 40 He says, 'Everyone that seeth the Son and believeth on Him (*i.e.*, 'eateth the bread of life'), may have everlasting life. And so again in verse 47 He says, 'He that believeth on Me (*i.e.*, 'eateth the bread of life') hath everlasting life.'

From the plain fact, then, that our Lord 'rings the changes,' so to speak, upon the words 'eat' or 'eat and drink,' and 'believe,' there cannot be any doubt at all that in the figurative language here employed they are used as precisely *identical* in meaning. To 'eat the bread of life' is simply a figurative or parabolic and graphic way of saying—to 'believe on Jesus Christ' as the Saviour of sinners. To believe on Jesus Christ in the heart is for the soul to spiritually 'eat' or feed upon 'the bread of life,' to satisfy spiritual hunger and thirst, to 'have eternal life.'

In addition to all this, right at the *end* of the discourse, when our Lord concludes what He had been saying, with the words 'This is that bread which came down from heaven; he that eateth of this bread shall live for ever,' He takes particular care to tell His hearers that He had *not* been speaking of the performance of any *physical act* of 'eating' with the bodily mouth when He had spoken of 'eating the bread of life.' It should be carefully noticed that in this verse, between the first sentence and the last one, our Lord puts *parenthetically*, right into the middle of the verse, '*not* as the fathers did eat and died' (R.V.). Why does our Lord do this? Clearly to *caution* His hearers against a misunderstanding of His meaning. The fathers of old ate with their physical mouths the material manna, and the Jews had already misunderstood our Lord to refer to the same sort of 'eating'—'eating' with the bodily† mouth. Hence, He

* In some places the 'coming' is mentioned without the 'believing' (see John v. 40; vi. 37, 44, 45, 65; vii. 37), and in others the 'believing' is mentioned without the 'coming' (see John i. 12; ii. 11, 23; iii. 15, 16, 18, 36; vi. 29, 47; vii. 38); but both are to be *understood* as necessary in *all* cases.

† Verse 52.

here tells us plainly that He is speaking of *no such sort* of 'eating' when He speaks of 'eating the bread of life.' This verse, properly understood, reads thus: 'This is the bread which came down from heaven (of which I spake to you [verse 51]; only remember that I am) *not** (speaking of literally eating with the physical mouth) *as* your fathers ate and died (when I say) he that eateth of this bread shall live for ever.†'

Thus our Lord makes it first abundantly clear at the very outset‡ that, by the figurative expression 'eating the bread of life,' He means 'coming to' and 'believing on' Him as the Saviour of sinners; and then, before He closes, lest anyone should still misunderstand what He had been saying (as the Jews had already done), He expressly *repudiates* the notion that He had been referring to any act of *literal* 'eating' with the bodily mouth when He had made use of the purely *figurative* expression of 'eating the bread of life.'

We have then seen clearly these two points: (1) That our Lord tells us plainly that when He spake of 'eating the bread of life' He did *not* refer to 'eating' with the physical *mouth*; and (2) that He *did* use the word 'eating' to describe the performance of the *spiritual* act of *exercising* a living *faith* in Him. Throughout this passage, where the verb 'eat' is applied to 'the bread of life,' there is *no* reference whatever to the use or exercise of the *jaws*, but *solely* to the use and exercise of *faith*. Nothing, then, can be more certain than that, by 'eating the bread of life' our Lord means 'believing on Him.' This must obviously be so, if, as our Lord plainly says, the possession of eternal life is ascribed, alternately, alike, and equally, to 'eating the bread of life' and to 'believing on the Son of Man.'

* For this use of 'not as' with a verb, *cf.* John xiv. 27; 2 Cor. viii. 5. Or this verse may be paraphrased thus: 'This is that (living) bread which came down from heaven (of which I spake to you); he that *eateth* this (living) bread, (but) *not as the fathers ate* and died, shall live for ever.'

† Because the word translated 'eateth' in verses 54, 56, 57 (τρώγων), is different from that previously used in verses 50-53 (φαγῆν), some commentators wish to press this word (τρώγων) to mean 'eat with the physical mouth'; but, unfortunately for them, it so happens that our Lord uses precisely the same word in verse 58, in which He *expressly repudiates* such a meaning being given to it; hence, what He expressly says it does *not* mean in verse 58, it clearly must not be *made* to mean in verses 54, 56, 57.

‡ Verse 35.

CHAPTER III

'THE FLESH OF THE SON OF MAN'

It is, however, plain enough that the disputes which have arisen over this sixth chapter of St. John have been caused, not so much by the idea of 'eating the bread of life,' as by the occurrence of the expressions 'to eat the *flesh* of the Son of Man' and 'to drink His *blood*.' If it had not been for these, if the discourse had concluded with verse 50, in all probability no one would ever have dreamt of understanding the word 'eat' to refer to the performance of a literal act with the physical mouth, or have ever experienced any real difficulty in understanding the whole passage. It is the occurrence of the expressions in verses 51-56 which has been the cause of difficulty and of dispute, precisely as they were to the Jews of old, to whom the words were originally spoken.

Now, in endeavouring to understand these verses, it should be remembered first, as we have already seen, that the entire passage before us, from verses 32-58, forms one *harmonious whole*, so that it cannot be broken up into separate fragments and interpreted as if it had no cohesion. It should be noticed next, that it is contrary to all fair and sound method of interpretation, to fix first arbitrarily upon the meaning of a certain expression or word in the middle or end of a passage (as, *e.g.*, such a one as to 'eat the flesh of the Son of Man,' verse 53), and then to interpret all else by that predetermined meaning. The only fair and sound way of setting to work is to interpret the expression in verse 53, etc., by what goes *before*, gradually working up to it, and *evolving* the meaning as one proceeds, seeking to interpret the entire passage as one harmonious whole.

It should be remembered, then, that, as far as we have already gone, it is not only *confessed* by everyone

- (1) that our Lord uses the terms 'thirst' and 'drink' in chapters iv. and vii. in figurative senses, to describe *spiritual* thirst and spiritual consumption (drinking) of spiritual 'water'; and
- (2) that He uses the words 'meat,' 'bread,' 'hunger,' and 'thirst' in *figurative* senses in verses 27, 32, and 35 of this *very chapter*;

But it has now been demonstrated also

- (3) that wherever the word 'eat' is used to describe the consumption of the 'bread of life,' it refers to a *purely figurative act*, the performance of a conscious act of living faith;
- (4) that our Lord expressly *disclaims* (verse 58) any reference to an act performed with the physical mouth when He speaks of 'eating' the bread of life; and
- (5) that '*believing* on Christ' is that act of spiritual 'drinking,' also, which satisfies the spiritual 'thirst' of the soul (verse 35).

Thus, we commence the study of this next part of this chapter (verses 51-57) with the fact made perfectly clear that our Lord has unquestionably frequently used the terms 'hunger,' 'thirst,' 'bread from heaven,' 'eat,' and practically 'drink' (verse 35), in purely figurative senses in this discourse, to describe spiritual food, spiritual hunger and thirst, and spiritual consumption of spiritual food, in order to satisfy spiritual hunger and thirst, and bestow and support eternal life. This renders it in the highest degree probable that He is *continuing* to use these or similar terms in the *same senses* in the verses which we are about to consider, because these verses are a continuation of the same discourse, and are inserted between verses 50 and 58, in both of which verses He is using the word 'eat,' as we have seen, in a figurative sense. To introduce into such a place any such ideas as 'eating' or 'drinking' with the physical mouth, to describe the consumption of what is confessedly spiritual food, would be, to say the least of it, in the highest degree incongruous, unnatural, and improbable. We come, then, to the consideration of these verses, with the extremely strong presumption, amounting to a practical certainty, that the verbs 'eat' and 'drink,' as therein used to describe the consumption of spiritual food, are used in purely *figurative* (*i.e.*, spiritual) senses.

It should be remembered next that the *object* of the whole discourse (from verses 32-50, just as much as from verses 51-58) was (1) to set forth the *condition* upon which, or the *method* in which, eternal life is to be obtained; (2) to teach us that the fulfilment of this condition is absolutely *essential*—*i.e.*, that eternal life is not possible to us unless it is fulfilled; and (3) that the fulfilment of this condition is the *only* method in which eternal life is obtainable—*i.e.*, that eternal life is not possible to us in any other way (verse 53).

From all this we conclude that eternal life is to be obtained by sinners in *one way only*. If it can be obtained in more

ways than one, then clearly, if we obtain it in one of these ways, we may *neglect* the others. But the statements of Scripture are so precise and positive, that it is clearly necessary to hold that eternal life is obtainable upon the fulfilment of a certain definite condition only, which may, however, be stated in *different language* in different places.

Now, in the chapter before us we find our blessed Lord making *several* statements respecting the obtaining of eternal life. In verse 40 He says: 'Everyone which *seeth* the Son,* and *believeth* on Him, may have eternal life'; in verse 47 He says: 'He that *believeth on* Me hath everlasting life'; in verse 54 He says: 'Whoso *eateth* My flesh and *drinketh* My blood hath eternal life'; and, since no one doubts that the expression 'to live for ever' is exactly equivalent to 'have eternal life,' we have the following expressions also: verse 51, 'if any man *eat* of this bread he shall live for ever'; and verse 58, 'he that *eateth* of this bread shall live for ever.' The following expressions also no doubt express precisely the same thing: verse 50, 'this is the bread that cometh down from heaven that a man may *eat* and not die';† and verse 35, 'he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.'

In these several expressions, then, we have unquestionably the method of obtaining eternal life set forth, the condition which must be fulfilled by perishing sinners if they would have eternal life. And we are inevitably driven to this conclusion: that unless eternal life is to be obtained in more ways than one, all these different expressions express identically the same truth, mean the same thing—*i.e.* :

- (1) to 'see the Son and to believe on Him';
- (2) to 'believe on Him';
- (3) to 'come to Christ and believe on Him';
- (4) to 'eat the bread of life';
- (5) to 'eat the flesh of the Son of Man'; and
- (6) to 'eat the flesh of the Son of Man, and to drink His blood'

are all *synonymous* expressions—different ways of expressing the same truth. If they are not synonymous, then it is clear that eternal life may be obtained in more ways than one, and if we have obtained it in one of those ways we may safely neglect the others. In such a case, if, *e.g.*,

* It is clear from the context that this means, not so much 'seeth' with the physical eye, as '*perceives Jesus Christ to be the Son of God.*' Cf. John xx. 29, 31.

† Cf. with this John xi. 26: 'Whosoever liveth and believeth in Me shall *never die.*'

we *believe* on Jesus Christ as our Saviour, then clearly we *possess* eternal life, since our Lord tells us so plainly 'he that believeth on Me *hath* everlasting life.' Possessing eternal life, then, by believing on Him, we need pay no attention whatever to the other statements, such as 'to eat the bread of life,' or 'to eat the flesh of the Son of Man, and to drink His blood,' because we *already possess* what the performance of these acts claims to give us—eternal life.

But inasmuch as the express words of our Lord forbid us to suppose that eternal life is *possible* to us apart from 'eating the bread of life,' and from 'eating the flesh of the Son of Man, and from drinking His blood,' we are necessarily driven to this conclusion: that these several expressions are simply *synonymous*—different ways of saying the same thing, expressing the same truth. If eternal life is obtainable in more ways than one, then the statement of verse 53—'Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you'—is simply *not true*, because precisely the same result is ascribed to, and may be obtained by, the performance of the acts specified in verse 47—'believing on Him'—and in 51—'eating the living bread'—(both of which expressions, as we have seen, mean the same thing). But if the statement of verse 53 *is* true, then clearly to 'eat the flesh of the Son of Man, and to drink His blood,' is precisely equivalent to 'eating the bread of life,' and to 'believing on Jesus Christ,' since the possession or the acquisition of eternal life is ascribed to the performance of each of these acts. If these statements are *all true*, then they are simply *synonymous*; whereas if they are not synonymous, then they are *not* all true. It is impossible to escape from this plain and simple logical conclusion.

This may perhaps be stated more simply thus:

- (1) There is *only one method* of obtaining eternal life.
- (2) The obtaining of eternal life is *verbally* ascribed to the performance of more acts than one.
- (3) Therefore these statements of various acts are really only *different ways* of stating the performance of the *same act*;—*i.e.*, the act described by the use of the different verbs must be of the *same nature*, although some of them may set forth slightly *different details* of the same act. Some of the verbs are used to state the performance of the one act *generally* (*i.e.*, the exercise of faith in the Saviour of sinners), and others are used to give us more *details* or particulars of it—details which that 'faith' must embrace.

Precisely the same conclusion may be reached in another way. We have already seen that 'the bread of life' and 'to eat the bread of life' are purely *figurative* expressions, and that to 'eat the bread of life' is only another way of saying (figuratively) to 'believe on Jesus Christ.' But in verse 51 'the bread of life' is explained to be 'the flesh of the Son of Man'; therefore clearly to 'eat the flesh of the Son of Man' has exactly the same meaning as to 'eat the bread of life,' and *each* of these expressions must mean exactly to 'believe on Jesus Christ.'

But in verses 53 and 54 to 'eat the flesh of the Son of Man' is *expanded* further into to 'eat the flesh of the Son of Man and to drink His blood.' Hence both of these last expressions must have identically the same meaning as that from which both sprang—to 'eat the bread of life.' And this conclusion is fully warranted and confirmed by the fact that in verse 58 our Lord once more *contracts* them back into the first one, when he says: 'This is that bread which came down from heaven; he that eateth of this bread shall live for ever.' These last words are clearly an echo of what He had said in verse 51: 'I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever,' immediately *previous* to saying, 'the bread which I will give is my flesh [which I will give] for the life of the world.' So that what our Lord says in verses 51-57 is only a fuller setting forth, an entering more into the *details*, of what He had said previously concerning 'eating the bread of life.'

And so it necessarily follows from all this, that 'to eat the bread of life,' 'to eat the flesh of the Son of Man,' and 'to eat the flesh of the Son of Man, and to drink His blood,' are all *synonymous* expressions. Consequently, 'to eat,' in the first one, is *identical* in meaning with 'to eat' in the second, and with 'to eat' and 'to drink' in the third. And inasmuch as we have already seen that, 'to eat the bread of life' is only a *figurative* way of saying 'to believe on Jesus Christ,' and also that 'believing on Jesus Christ' is the method of quenching spiritual 'thirst,' it necessarily follows that, 'to eat the flesh of the Son of Man,' and also 'to eat the flesh of the Son of Man, and to drink His blood,' are only figurative ways of expressing precisely the same truth; each of them meaning simply, 'to believe, to exercise faith in Jesus Christ.'

This is rendered evident in yet another way. In verse 35, we find our Lord saying, 'I am the Bread of life; he that *cometh* to Me shall never hunger, and he that *believeth on* Me shall never thirst.' Such a statement necessarily means that the man who 'comes' and 'believes on' Jesus Christ as his own

personal Saviour has his spiritual hunger and thirst satisfied; *i.e.*, that he has, by 'coming' and 'believing,' 'eaten' and 'drunk' spiritually of Christ. This is precisely the same lesson that is repeated in verses 53, 54, in different language; only from these last two verses it is seen that the figurative and spiritual 'eating' and 'drinking' here spoken of by our Lord, are to be performed upon what He there calls 'the *flesh* and the *blood* of the Son of Man.' The exact meaning of these phrases we shall see directly.

If it be asked, *Why* did our Lord make use of the word 'eat' at all in this passage, if it simply means 'believe on'? I reply, There are at least *two* good reasons perceptible for so doing. One was to keep the harmony of the figure of 'bread from heaven' applied to Himself, with which the discourse commenced. If there is spiritual food (manna) provided, it follows that, if it is to be of any use to us, it *must* be spiritually 'eaten.' In like manner the word 'drink' is used in this passage to keep harmony in the figure used. Our Lord had *already* spoken of the satisfying of spiritual 'thirst' (verse 35), and He was *going* to mention His 'blood,' and 'drink' is the proper word which we generally use if we wished to describe the ideas of satisfying 'thirst,' and of partaking of blood.* But our Lord no more refers here to a literal 'drinking' of His blood, than St. John and St. Peter refer to a literal 'washing,' or 'sprinkling,' or 'cleansing' in His blood, in Rev. i. 5; 1 Pet. i. 2; 1 John i. 7. All of these verbs are used in purely figurative senses in these passages, to describe *spiritual acts* of 'drinking,' 'washing,' 'sprinkling,' and 'cleansing.' In fact, the idea embodied in the *parabolic* language of John vi., by the figurative use of the verbs 'eat' and 'drink,' is identical with that contained in those 'parables' where the Gospel is likened to a great supper, or a marriage feast, of which sinners are invited to 'partake'† or 'taste.'

The other reason for using 'eat' and 'drink' figuratively here, was to enable us to understand better the exact *meaning* of 'believing on' Christ—the *nature* of the 'faith' which we must place in Him, if we would obtain eternal life. The sort of 'faith' here spoken of is *not* a merely *intellectual* faith, *nor* is it a dim, misty, and *indefinite* sort, that enables a man to perceive, or to grasp, or to do nothing. But, just as to 'eat' (or to 'drink') expresses a deliberate, personal, conscious act on the part of one who is physically hungry (or thirsty), so it is used in the figure here to express the necessity for the exercise of a deliberate, *personal, conscious* act of living 'faith'

* Cf. Ps. l. 13.

† *E.g.*, Matt. xxii. 4., etc.; Luke xiv. 16, 24. Note, too, the word 'come' in these parables, as illustrating verse 35 here.

in Jesus Christ, on the part of the sinner that spiritually 'hungers' for the 'bread of life'—faith in His Personal perfect ability 'to save to the uttermost.'

We have then seen, not only (1) that our Lord states plainly that when He spake of 'eating the bread of life,' He did *not* refer to 'eating' with the physical *mouth*; and (2) that He *did* use it to describe the performance of the spiritual act of *exercising* a living *faith* in Him; but, since the phrase 'to eat the bread of life' is *identical* in meaning with 'to eat the flesh of the Son of Man,' we have seen also (3) that when our Lord spake of 'eating the *flesh* of the Son of Man,' He did *not* refer to 'eating' with the physical *mouth* (*i.e.*, to the literal use or exercise of the *jaws*), but *solely* to the spiritual use or exercise of a living *faith* in Him, especially in what He terms His 'flesh, given for the life of the world.'

But we have still to ask, *Why* did our blessed Lord express the necessity to exercise a personal conscious faith in Him, in such very *strong* language? What did He mean *exactly* by 'eating and drinking' the 'flesh and blood' of the Son of Man? This question is not difficult to answer. We have already seen that the phrase to 'eat the flesh of the Son of Man' and to 'drink His blood' is only a *fuller* way of setting forth the idea that is contained in the phrase to 'eat the bread of life'; it first grows out of it, and is afterwards contracted back into it. Now, our Lord *first* mentions His 'flesh' in verse 51,* where we read, 'The bread which I will give is My flesh.' It is clear, then, that it is *this* verse which must give us the exact meaning of the term 'flesh' as used by our Lord in the succeeding verses. And from its use here we can clearly perceive that it can have no such *utterly feeble* meaning as the mere material 'flesh' that was *upon* His bones, as was understood by the Jews (verse 52).

Our Lord says in this verse, 'I am the living Bread which came down from heaven; if any man eat of this (living) Bread he shall live for ever; and the bread that I will give is My flesh, (which I will give) for the life of the world.' Now, it is clear enough from these words:

- (a) that our Lord, the God-Man, the Son of God incarnate, *is* the 'living Bread';
- (b) that He, the God-Man, was 'about to give' *part* of this 'living Bread' 'for the life of the world'; and
- (c) that the part of the 'living Bread' which He, the God-Man, was about to give 'for the life of the world,' was what He termed His 'flesh,' *i.e.*, clearly, His living humanity, which He was about

* It is *alluded to* in the phrase 'come down from heaven,' verses 33, 38, 50.

to 'give' or offer in sacrifice 'for the life of the world.' If the 'bread' (which He explained to be His 'flesh') which our Lord was *about to give* 'for the life of the world' was '*living bread*,' then, clearly, the 'flesh' which He was about to 'give' was His '*living flesh*.'

Hence it is perfectly clear that by His 'flesh' our Lord meant, *not* His mere material 'flesh' as distinct from His 'bones,' but that 'flesh' which He took when He 'was *made flesh* and dwelt among us'—His whole living humanity* as distinct from His Deity; for this it was, and nothing less, which He 'gave' (in sacrifice) 'for the life of the world.'† Hence, by His 'flesh' which 'He would give,' He clearly means the *Sacrifice* for sin which He would offer in the 'giving of His flesh.' Consequently, to 'eat' the 'flesh of the Son of Man' thus 'given for the life of the world' clearly means to 'believe in' the Sacrifice of His 'flesh' which He would offer in the 'giving' of His 'flesh' 'for the life of the world.'‡

Our Lord *never* told us anywhere, as seems to be so commonly supposed, that we must 'eat the *living flesh*' (*i.e.*, the living humanity) 'of the Son of Man' *as such*; but that we must 'eat the flesh of the Son of Man, GIVEN' (in sacrifice) 'for the life of the world.' The very mention of His 'flesh' *and* 'blood,' in John vi. 53, 56, following close upon the statement in verse 51, 'I *will give* my flesh' (in sacrifice) 'for the life of the world,' *implies* this. It is in the 'giving' that they become separated.

There are *two* 'gifts' spoken of in this chapter:

(1) The gift of God the Father to perishing sinners of 'the true Bread from heaven'—the living Manna (verse 32); *i.e.*, clearly, the giving by God of His only-begotten Son, when He became incarnate, as the God-Man;§ so that to 'eat the Bread of life' means, *primarily*, to believe—*exercise faith* in Jesus Christ, as the incarnate Son of God, as God's gift to Man of the 'true Bread from heaven.'

This was *preliminary* to the second gift, *viz.*:

(2) The gift made by the God-Man Himself, in order to *render possible* the salvation of perishing sinners; *i.e.*, the offering of His 'living flesh' (humanity) as a Sacrifice for the sins of perishing sinners (verses 33, 51), which would

* 'Flesh' is frequently used in this sense; cf. John i. 14; Eph. ii. 15; 1 Tim. iii. 16; Heb. v. 7; 1 John iv. 2, 3; 2 John 7; also John xvii. 2; Acts ii. 17; Rom. iii. 20; 1 Pet. i. 24.

† Cf. Matt. xx. 28; John x. 11; 1 Tim. ii. 6; 1 John. iii. 16.

‡ Cf. Lev. xvii. 11.

§ John iii. 16-18; Phil. ii. 6, 7.

provide 'meat' (spiritual nourishment) 'which endureth unto everlasting life' (verse 27).

The first gift, however, of 'the Bread of life from heaven' could *never* have 'given life unto the world' *unless* Christ, 'the living Bread,' had subsequently 'given His (living) flesh' (in sacrifice) 'for the life of the world.' And the second gift,—the gift by the God-Man of His 'flesh' in sacrifice,—could never have been made, unless the gift of the Son of God incarnate had been made first.

Both of these 'gifts' being *essential* to the *procuring* of eternal life, the exercise of *faith* in *both* of these 'gifts' is *essential* on the part of sinners if they would *possess* eternal life; *i.e.* (1) faith in the 'Man Christ Jesus,' as the incarnate Son of God, as the 'Bread from heaven,' as the gift of God the Father to perishing sinners;* and (2) faith in the subsequent gift made by the God-Man Himself, to render possible the salvation of those sinners; *i.e.*, faith in the Sacrifice for sin made upon the Cross.

The reason why faith in *both* of these things is essential, is (1) because sin could not be 'taken away' without the offering of a Sacrifice-for-sin; and (2) because, unless Jesus Christ had been the *God-man*, the incarnate Son of God (*i.e.*, if He had been a *mere* man), He *could not* have 'offered a Sacrifice-for-sin'—*i.e.*, one recognised as such by God Himself; He might have *been* offered in Sacrifice by others, but He could not have Himself had any power or authority to have offered an efficacious Sacrifice for sins. It was as the Son of God that He offered the 'living humanity'—the 'flesh' of the God-Man—'for the life of the world.'† And unless we believe in God's gift to us, the God-Man—the *fact* that He was the Son of God incarnate—it is not likely that we shall believe in the second gift, that made by the God-Man of His 'living flesh' 'for the life of the world'—*i.e.*, in His Sacrifice-for-sin. Hence disbelief in the first or in the second of these truths will act and re-act upon the other. He who rejects one of these, almost always, if not invariably, rejects the other—*i.e.*, *both* of the very *foundation truths* of the Gospel of Jesus Christ. Perishing sinners cannot 'pick and choose' as to what *part* of God's 'great salvation' they will accept, and what they will reject. To derive benefit from it *at all* they must accept, embrace the *whole*; he who rejects a part of it nullifies the whole. Sinners are enemies of God of such a sort that He will pardon them upon their 'unconditional surrender' only—their full and complete acceptance of His terms.

* John xx. 31.

† Cf. John x. 11, 15, 17, 18; Heb. i. 3; vii. 27; ix. 14, 26.

And yet further, inasmuch as in the offering of the God-Man's Sacrifice-for-sin there was necessarily involved the shedding of His 'precious blood' also, for 'without shedding of blood there is no remission,'* therefore it was as important for perishing sinners to believe in the *atonement* made by that blood-shedding, as it was for them to believe in the *sacrifice* of His 'flesh.' Hence our Lord insisted upon the necessity for perishing sinners, not only to 'eat His flesh'† given in sacrifice, but also to 'drink His blood' shed in the offering of that Sacrifice-for-sin.‡ The two ideas necessarily go together; but both of these purely *figurative* expressions mean (when interpreted) to personally and consciously *believe* (trust, exercise faith) in the Sacrifice-for-sin which He offered by giving His 'flesh,' and in the Atonement-for-sin which He made by the shedding of His 'blood' upon the Cross, in the 'giving of His flesh' 'for the life of the world.'§

It should be noted here that when our Lord said, 'The bread which I will give is My flesh,' etc., He did *not* in the least mean that any visible, inanimate 'bread' was His 'flesh'; but He meant that 'His living flesh, which He was about to give for the life of the world' was the particular 'bread from heaven'—*i.e.*, spiritual bread—manna—for the soul, of which He had been speaking. The term 'bread' in this sentence was *not* used by our Lord of any material, visible bread, to explain the meaning of His 'flesh'; but, on the contrary, the expression 'My flesh about to be given' (in sacrifice) 'for the life of the world' was used by Him to explain more fully the meaning of the figurative expressions 'living bread,' 'bread of life,' 'bread from heaven,' of which He had been speaking.

It is, however, thought by some commentators that in these verses our Lord is insisting upon *faith* in His *Incarnation only*. It is necessary, therefore, to show that He is

* Heb. ix. 22. Cf. 'purchased with His own blood,' Acts xx. 28; also 1 Pet. i. 19; Rev. v. 9.

† The term 'flesh' in verse 51, meaning 'living humanity,' includes 'flesh and blood'; in verse 53 it means 'flesh given in sacrifice,' as *distinct from* 'blood shed to make atonement.'

‡ Some people seem to find a difficulty in accepting the idea of the atonement made for sin by the 'shedding of the blood' of Jesus Christ, because they mistakingly suppose that 'the Man Christ Jesus' was *obliged* by God the Father to be slain as a sacrifice for sin. But the New Testament gives us an entirely *different* idea of this; it tells us plainly (1) that the 'Man Christ Jesus' was the Son of God incarnate (*i.e.*, God Himself); and (2) that His death upon the cross for our sin was entirely *voluntary*—*i.e.*, it was actually *God Himself* (incarnate), whom man had so offended by sinning, *voluntarily laying down* the life of His humanity to offer a sacrifice and make an atonement for man's sin (John x. 11, 15, 17, 18; 1 John iii. 16).

§ Cf. Lev. xvii. 11.

speaking of something far *more* than this. In the 51st verse our Lord says, as we have seen: 'The (living) bread that I will give (*future*) is My flesh (which I will give) for the life of the world.' Now, with regard to these all-important words, it is perfectly clear from the expression 'the life of the world' (1) that 'the life' mentioned was regarded by our Lord as being hopelessly forfeited or lost by 'the world,'* and (2) that He, the God-Man, was *about to do* something (expressed here as 'giving His flesh') in order that this 'life' might be redeemed, or, at all events, might once more be put within reach of 'the world.'

If we ask, How did the 'world' forfeit or *lose* its 'life'? the answer clearly is, By committing *sin*, by becoming sinful. Yet, in spite of its sinfulness, we find that 'God so loved the world, that He gave His only begotten Son, that whosoever (of that 'world' of living human beings) believeth in Him should not perish, but *have* everlasting *life*.'† In the very next verse we are told that 'God sent . . . His Son into the world . . . that the world through Him might *be saved*.' And St. John tells us elsewhere that 'The Father sent the Son (in the Person of the God-Man) to be the *Saviour* of the world.'‡ So our Lord describes Himself figuratively in John vi. 33 as 'the Bread of God which (who) cometh down from heaven, and *giveth life* unto the world.'

Now, the world having lost or forfeited its 'life' by reason of being sinful, and 'without shedding of blood there being no remission,'§ it was *not possible* for even Jesus Christ, the God-Man, to 'give life unto the world' '*without shedding of blood*.' Hence we find John the Baptist speaking of Him as 'the Lamb of God which *taketh away* the sin of the world.'|| This *could not* mean anything else than that He was to *die*, that His *blood* must be shed, that He must offer a Sacrifice and make an Atonement for 'the sin of the world'; for nothing less than this *could* 'take it away'—'save the world.' Hence we read of Jesus Christ having 'put away sin by the *sacrifice of Himself*,' when He 'once died,'¶ and of Him having 'offered one sacrifice for sins for ever,' by the 'offering of the (living) body** of Jesus Christ once for all.'†† So, too, we read of Him being 'the propitiation . . . for the sins of the

* It is evident that by the 'world' our Lord means, *not* the inanimate physical world, but 'the world of *living* human beings.'

† John iii. 16, 17.

‡ 1 John iv. 14; John iv. 42, xii. 47; 1 Tim. i. 15.

§ Heb. ix. 22.

|| John i. 29; 1 Pet. i. 19.

¶ Heb. vii. 27, ix. 14, 26, 27, 28; Rom. 6. 10.

** The 'body' that is mentioned in the quotation in Heb. x. 5.

†† Heb. x. 10, 11.

whole world,* and of God having 'set forth Jesus Christ as a propitiation through faith in His blood.'† Hence, too, we read that 'we were . . . redeemed with . . . the precious blood of Christ, as of a Lamb without blemish and without spot';‡ that 'while sinners,' God's enemies, 'we were reconciled to God by the death of His Son';§ and that 'God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.'||

The only possible conclusion, then, to which we can come is, that when our Lord says, in John vi. 51, 'I will give My flesh for the life of the world,' He means, 'I will give my living flesh (humanity) in sacrifice for the life of the world.' Thus only could He 'take away the sin of the world,' by offering a sacrifice and making an atonement for its sin.

It is evident, then, that the meaning of 'I will give My (living) flesh,' etc., is, 'I will give My life,' etc. And the expression 'I will give My flesh for the life of the world' is therefore identical in meaning with the following expressions: 'The good Shepherd giveth His life (soul) for the sheep';¶ 'He laid down His life (soul)** for us';†† 'The Son of Man came . . . to give His life a ransom for‡‡ many';§§ 'Christ loved us and gave Himself for||| us.'¶¶ With these, too, we

* 1 John ii. 2; iv. 10.

† Rom. iii. 25.

‡ 1 Pet. i. 19; cf. John i. 29.

§ Rom. v. 10, 11; Heb. ii. 17.

|| 2 Cor. v. 19; 18-20.

¶ John x. 11, 15.

** If, further, 'the blood (of an animal, man) is the life ($\psi\chi\eta$) (of that man),' then, in Bible language, for a man to 'lay down his life ($\psi\chi\eta$)' is almost equivalent to saying that 'His blood will be shed.'

†† 1 John iii. 16.

‡‡ The preposition which occurs here ($\delta\alpha\upsilon\tau\iota$) (Mark x. 45, etc.) implies something 'answering to' another, as, e.g., in Matt. v. 38; John i. 16; Rom. xii. 17; 1 Pet. iii. 9; and so in the case of that 'other' thing being a 'life,' as in John vi. 51, it means 'as a satisfaction for,' or 'in the stead of.' Cf. Gen. xxii. 13; Ex. xxi. 23; Lev. xxiv. 18 (marg.); Deut. xix. 21; 1 Kings xx. 39; 2 Kings x. 24.

§§ Matt. xx. 28; Mark x. 45; 1 Tim. ii. 6.

||| It follows from this that to 'eat the living flesh of the Son of Man given in sacrifice for the life of the world' means precisely the same thing in actual fact as to 'eat the life of the good Shepherd laid down for the sheep' or 'given as a ransom for many'—i.e., if we could make use of such an expression; but the word 'eat' is only usable to express the idea of 'believing in' the sacrifice of the Lamb of God, when the term 'flesh given' is used to express the idea of offering that sacrifice. Although precisely the same idea is conveyed by the expressions, 'I give My life for the sheep' and 'I give My flesh for the life of the world,' yet the word 'eat,' to express the idea of 'believing in' that 'life' or 'living flesh' 'given for us,' can only be used when the term 'flesh' is used, inasmuch as it is not a correct way of speaking to say 'eat the life' of a living being 'given for us'; but it is perfectly correct when precisely the same truth is expressed by saying 'eat the flesh of a living being given for us.'

¶¶ Gal. i. 4; ii. 20; Eph. v. 2, 25; Tit. ii. 14.

may compare the prophecy, 'Thou shalt make His soul (*life*) an offering for sin.* All these statements are only different ways of alluding, not to the Incarnation, but to the one great central fact of Christianity—the Sacrifice and Atonement for sin provided by the death and blood-shedding of the humanity of the God-Man upon the Cross. And if *nothing less* than this could put eternal life within our reach, it is not in the least likely that God will accept and pardon any sinner who *refuses* to believe in, put his trust in, the Sacrifice and the Atonement which Christ made for his sin.†

It is perfectly clear, then, that to 'eat the flesh of the Son of Man and to drink His blood' means *far more* than to 'believe in the fact of the Incarnation of the Son of God.' To 'eat the living Bread come down from heaven' means *primarily* to 'believe on Jesus Christ as the Incarnate Son of God,' the God-Man, the true Manna; but He who was 'the living Bread' said subsequently, 'The bread which I *will give* is My flesh (living humanity), which I will give (in sacrifice) for the life of the world.' And then it was that our Lord added the words describing the necessity for perishing sinners to 'eat the *flesh* of the Son of Man,' etc. And by these words He clearly means that when He, the 'living Bread,' shall give His living flesh in sacrifice for the life of the world,' then it will be necessary, not only to 'eat the living bread come down from heaven' (*i.e.*, to believe in Jesus Christ as the God-Man), but also to 'eat the flesh of the Son of Man thus given in sacrifice for the life of the world.'

Now this idea of 'eating the flesh of the Son of Man given for the life of the world' *must* mean more than 'believing in the Son-of-God-made-flesh,' because it refers to the eating of a gift additional and subsequent to the Incarnation; it is 'eating the flesh of the Son of Man being given in sacrifice for the life of the world,' which, as we have seen, necessarily implies the death and blood-shedding of the Lamb of God. Hence 'flesh' and 'blood' mean here, the giving of the 'living flesh in sacrifice,' and 'the shedding of His blood in the giving of that living flesh'; or, in other words, 'the Sacrifice of His living flesh,' and 'the Atonement of His blood,' owing to the giving of His living flesh as a sin-offering 'for the life of the world.' And to 'eat and drink' this 'flesh and blood' means to 'believe, exercise faith, in the Sacrifice of His flesh and the Atonement of His blood.'

The real reason why God requires 'faith' in Jesus Christ is *because* of the *Sacrifice* which He has offered and the

* Is. liii. 10.

† Heb. ii. 3; i. 3.

Atonement that He has made for sin. If it were not for this sacrifice and atonement, 'believing in the Lord Jesus Christ' would save *no* guilty sinner from 'perishing'; for not only is it true that 'without *shedding* of blood there is no remission' (possible), but it is equally true to say 'without *faith* in that shedding of blood (and in the sacrifice for sin, in the offering of which that blood was shed) there is no (actual) remission' (for the individual sinner).

A few words, however, must be added upon verse 63, because of a statement found there which is capable of more interpretations than one. We find our Lord saying, 'The flesh profiteth nothing; the words that I speak unto you they are spirit and they are life.' Now, with regard to these words I would remark, first, that from a moment's consideration it must be perfectly clear to anyone, that when our Lord says 'the flesh profiteth nothing' He *could not* possibly mean 'the flesh of the Son of Man (of which He had spoken in verse 51, etc.) profiteth nothing,' for the very simple and obvious reason that in that case He would have been flatly *contradicting* in verse 63 all that He had been so strongly insisting upon in the previous verses. This is incredible. 'The flesh of the Son of Man (in the sense in which He had used it previously) profiteth *everything*'; the 'giving of that living flesh in sacrifice' was the *only* thing which made eternal life *possible* to perishing sinners. Clearly, then, our Lord *cannot* be using the term 'flesh' in verse 63 in the same sense as He had used it previously—*i.e.*, of His 'living flesh,' which He was about to 'give for the life of the world.'

What, then, did our Lord mean by this 63rd verse? As I have before said, it is capable of more interpretations than one.

(1) The commonest interpretation is to understand our Lord to have been using the term 'flesh' here in the same sense as the Jews had *misunderstood* Him to be using it in verse 51, *viz.*, of the *mere* material flesh that was upon His bones. Those who take this view understand the context as follows (verse 60, etc.): Many of our Lord's disciples, when they had heard His discourse, said, 'This is an hard saying, who can hear it?' (The 'saying' in question is understood by them to refer, not to the whole discourse, but to the particular 'saying' about 'eating the flesh of the Son of Man and drinking His blood.') 'When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you (cause you to stumble)? What and if ye shall see the Son of Man ascend up where He was before?' (*I.e.*, When the human being known to you as the

Son of Man shall have ascended up and been removed from this earth altogether, how will you understand this saying *then*? 'It is the spirit (of what I have been saying) that gives life; the (*mere*) flesh (that is upon My bones) profiteth nothing (even though you might literally eat it). The words that I speak unto you are spirit(ual words) and (so words of) life.' This interpretation, then, understands verse 63 to say that in all that our Lord had been saying in verse 51, etc., He had been intending a *spiritual meaning* to be given to His words, so that we are *not* to understand Him to have been speaking of *literally eating* with the physical mouth of the mere *literal flesh* that was upon the Son of Man's bones.

This interpretation, however, does not commend itself to some, because it seems to introduce into the verse ideas which are not mentioned there—*e.g.*, it makes the method of 'eating' the chief idea, when it is not so much as mentioned; it restricts the allusion of the remark 'This is a hard saying,' etc., to *one* single expression in the whole discourse; besides this, it ignores too much the simple structure of the verse, and instead of telling us something *additional*, it makes our Lord *repeat*, in an *obscure* and uncertain manner, what He had already most *plainly* said in verse 58, that He had '*not* (been speaking of eating with the physical mouth) as the fathers ate and died' (when He said), 'He that eateth of this (living) bread shall live for ever.' In fact, this interpretation has been adopted by those who have *failed* to perceive the *real* meaning of the parenthetical clause in verse 58. They believe correctly enough that our Lord had been speaking of spiritual eating *only*, but they fail to perceive that He *plainly* says so in verse 58, and, desirous of finding that He *has* said something about it somewhere, they seize upon verse 63, which contains some statements concerning 'spirit,' 'flesh,' and 'words,' and interpret it so as to express what they believe our Lord meant by 'eating' and 'drinking' His 'flesh' and 'blood.' This interpretation of verse 63 is, in fact, an instance of 'the wish being father to the thought.'

The business, however, of an *expositor* is *not* to see what a verse or an expression *may* or *can* mean, but what, regarded impartially, it was *intended* to mean and *did* mean when originally spoken or written down. A sound expositor has no right to interpret or to apply any text or passage merely to support his views, but he should construct or amend his views by what he honestly believes, by impartial study, a text or a passage was intended to mean. Once the real meaning of verse 58 is perceived, the necessity for the above interpretation of verse 63 will be seen to be entirely taken away, because it is redundant as well as obscure.

The theory which *begat* this explanation is, that the disciples mentioned as being 'offended' and as 'murmuring' (verses 60, 61) were still exercised in their minds about our Lord's insisting upon people 'eating His flesh,' understanding Him to refer to 'eating' it with the physical mouth, as the Jews had done; and, in order to correct this misunderstanding, it supposes that our Lord's words in verses 61-63 were spoken with the object of telling them that He had *not* been referring to literal, but to spiritual 'eating,' when He spoke the words found in verse 51, etc.

Upon this hypothesis, then, the disciples for whose benefit this explanation is supposed to have been given, *understood* our Lord's words to have been used in this sense and for this object, and therefore they *ought* to have been fully *satisfied* with them. But nothing can be more evident than that they were *not at all* satisfied with them. On the contrary, we read, 'From that time many of His disciples went back and walked no more with Him.' So far from being satisfied with our Lord's words, regarded as an explanation of the method of 'eating His flesh,' we find that His words only *widened the breach* which, from verses 60, 61, we see had commenced. It must be perfectly clear, then—

(1) That these disciples had *not* understood our Lord's words (in verse 63) as an *explanation* of the method of 'eating'—*i.e.*, in the sense that the above explanation gives them.

(2) That the point which had 'offended' them, at which they had 'murmured,' was *not* the *method* of 'eating the flesh of the Son of Man,' but something else, something different. And

(3) That the words of our Lord (verse 63), who knew perfectly well what was in their minds—what it was which had 'offended' them—at which they had 'murmured,' had *not* had *any reference* whatever to the *method* of 'eating His flesh,' and were not intended as an explanation of that 'eating,' but were spoken with an entirely *different* object and meaning.

There is, then, another interpretation of the words of verse 63, which may commend itself better to some.

It is to be noted that our Lord did *not* say 'My flesh profiteth nothing,' but '*The* flesh profiteth nothing.' Nor does He commence by speaking of 'the flesh,' but by speaking of 'the Spirit.' He says *first*, 'It is the Spirit that quickeneth' (gives life), a statement which it is extremely difficult to understand to mean anything else than, 'It is the Spirit of God (the Holy Spirit) that gives life.*' And imme-

* Cf. 2 Cor. ii. 6, and the Nicene Creed: 'I believe in the Holy Ghost, the . . . Giver of life.'

diately following upon this our Lord added, 'The flesh' (not 'My flesh') 'profiteth nothing.'

Now, when looked at impartially, these are clearly two abstract statements, and parallel statements, in which *two* distinct *Agents* are mentioned and contrasted together: 'the Spirit (of God),' and 'the flesh.' One of these two, 'the Spirit of God,' is said to be 'the Giver of life' (to man); and the other, 'the flesh,' is said to 'profit nothing'—*i.e.*, clearly, in the 'giving of life to man.' It would seem, then, that our Lord is here contrasting together the *comparative powers* of two distinct Agents, 'the Spirit of God' and 'the flesh,' and the only contrast of this sort which seems to be mentioned in Scripture is 'the Spirit of God' and 'the flesh (or carnal nature) of man.'* And so our Lord's words in this verse are to be understood to mean, 'It is the Spirit of God which gives life to sinful man; the flesh (carnal nature) of man profiteth nothing (*i.e.*, has no power to give life to his own soul);† the words that I speak unto you are (words of the) Spirit, and are (therefore words of eternal) life,' able to give 'life' (*cf.* verse 68 and chapter iii. 34).

And upon this view of this verse the context is understood thus: 'Many of our Lord's disciples, when they had heard His discourse, said, This (*i.e.*, the *whole* of what He had said about the method of obtaining eternal life by "eating the bread of life which came down from heaven") is an hard saying,‡ who can hear it?' Our Lord's exceedingly high claims were too much for their proud hearts to accept, *especially* His claim to have 'come down from heaven';§ and the way of obtaining eternal life as set forth by Him was too humiliating for them. When our Lord then knew in Himself that His disciples murmured at it (just as the Jews had done, and for precisely the same reason), He said unto them, 'Doth this offend you (cause you to stumble)? What and if ye shall see the Son of Man *ascend up* (again) where He was before?'—*i.e.*, if My claims thus far, in asserting that I *came down* from heaven, cause offence to your carnal minds ('the flesh'), what will you think of them and of Me if you see the

* *Cf.* John iii. 6; Rom. viii. 4; Gal. iv. 29, v. 17, vi. 8.

† *Cf.* John i. 13.

‡ The word *λόγος* as here used is much more likely to refer to our Lord's *whole* 'discourse' than to a single statement only in it, especially as it follows upon the remark: 'These things (plural) said He,' etc. Verse 60 then runs: 'Many of His disciples therefore having heard (Him), said, This discourse is a hard one, who can hear (receive) it?' It is therefore most natural to refer the word *λόγος* to the *whole* discourse which had already given such 'offence' to the Jews (verses 41, 42, 52).

§ Verses 41, 42. *Cf.* John vii. 27.

much misunderstood, despised, and rejected Son of Man *ascend up* where He was before?

Your disposition, your mind, your whole attitude towards Me is at present wrong; you judge of Me and of what I say by your carnal understanding ('the flesh'), instead of humbly submitting yourselves to the teaching of the Spirit of God; you seem to be perfectly oblivious to or ignorant of the fact that, in divine things 'It is the Spirit of God that quickeneth the soul, the flesh of man (*i.e.*, his carnal understanding and power) profiteth nothing.*' What our Lord had in His mind when He spoke these words was *not* His *own* 'flesh,' about which He had said so much and so plainly, but 'the flesh,' the carnal nature of His hearers, who were so offended at His teaching that they 'murmured,' and 'could not receive it.†' It was the idea of the Son of Man having '*come down* from heaven' which made the Jews *begin* to be 'offended at' our Lord's words (verses 41, 42); and it was the idea of 'the Son of Man *ascending up* where He was before' which *completed* the 'offence' in the minds of His half-hearted disciples.‡ And from a comparison of verses 43, 44, with verses 64, 65, we see that it was to these very *same* 'disciples,' amongst others, that our Lord had previously spoken.

Our Lord would imply, To obtain eternal life you must not carp and murmur at what I say, but in humility accept and submit to My claims and teaching, for 'the words that I speak unto you are Spirit (words), and (therefore words of) life.' It is by 'words of eternal life'§ that the Holy Spirit 'gives life' to those who humbly receive them into 'an honest and good heart.'||

Whichever of these two interpretations is accepted, it is perfectly clear that our Lord is using the term 'flesh' in

* It should be noted that in Matt. xiii. 15 it was precisely this carnality of heart, ears, and eyes which our Lord mentions as the reason why He spake so often in parables.

† Verses 60, 61.

‡ Verses 62-66. The statement that He had 'come down from heaven' was made by our Lord five or six times—verses 32, 33, 38, 50, 51, 58—and was repeated in the very last verse (58) before we read of His disciples being 'offended.' It was clearly *this* 'saying' (if we must select *one* in particular) which was the *difficult* one for them to accept.

§ Verse 68.

|| Cf. Luke viii. 15; Jas. i. 18, 19; 1 Pet. i. 23. Upon the hypothesis that our Lord was speaking of 'the flesh' (the carnal nature) of His hearers, their subsequent conduct of 'going back and walking no more with Him' is perfectly intelligible, for then we see that our Lord's additional words (in verses 62-65) *completed* the separation which His previous words (in verses 41-46) had already *commenced* between Him and those who were carnal-minded. Cf. Matt. xi. 25.

verse 63 in an *entirely different* sense from that in which He had used it in verse 51, where it undoubtedly means 'the *living* flesh of the Son of Man,' His living humanity, that which He 'gave in sacrifice for the life of the world'; for that 'flesh,' as I have said, 'profiteth *everything*' for 'giving life' to perishing sinners.

CHAPTER IV

PARALLEL EXPRESSIONS, ETC.

To return to the main subject, then, it will be seen that the expression to '*drink* the blood of the Son of Man,' found in this passage, is *identical* in meaning with the expression 'through *faith* in His blood' found in Rom. iii. 25. It is practically identical in meaning with the expression 'justified by' (in) 'his blood,' also found in Rom. v. 9; for the context there (verse 1) makes it perfectly clear that the fuller expression is—'justified by faith in His blood.' There is, moreover, not only no difference in meaning between 'to *drink* the blood of the Son of Man' and 'to have *faith* in His blood'; but there is no practical difference between these two expressions and the following:*

- 'to be *justified* by His blood';
- 'to be *washed* from our sins in His own blood';†
- 'to be *sprinkled* by the blood of Jesus Christ';‡ and
- 'to be *cleansed* from all sin by the blood of Christ.'§

The last four expressions describe *God's* side, and the first two describe *man's* side, of the *same* great transaction or event. It is the exercise of a personal, conscious faith in the 'precious blood' that has been 'shed' (*i.e.*, in the Atonement), that causes the 'justifying,' the 'washing,' the 'cleansing,' the 'sprinkling' of the sinner by God, by, or with that precious blood, and the possession and enjoyment of 'eternal life' by the sinner. Only the sinner must first humble himself and exert himself to have '*faith* in the precious blood' (*i.e.*, in the figurative language of John vi., 'to *drink* the blood of the Son of Man'), if he would be by that blood 'justified,' 'sprinkled,' 'cleansed,' 'washed,' and forgiven. But to '*drink* the blood of the Son of Man' no more refers to the performance of a literal act of 'drinking'

* Cf. the other parallel expressions, page 30.

† Rev. i. 5. ‡ 1 Pet. i. 2. § 1 John i. 7.

with the physical mouth, than do the expressions 'washed . . . in His own blood,' 'sprinkled by the blood of Christ,' or 'cleansed . . . by the blood of Christ,' refer to the performance of literal acts of physical 'washing,' 'sprinkling,' or 'cleansing.' It is as far from the truth to maintain the one as it would be to maintain any of the others.

Yet, further, since the ideas of Sacrifice-for-sin and of Atonement-for-sin go hand in hand, the *mention* of 'faith in the precious blood' is, to all intents and purposes, the *mention* of 'faith in the one Sacrifice-for-sin' also, which was offered in the 'giving' of 'the flesh of the Son of Man,' and in the shedding of His 'blood' 'for the life of the world.' These two ideas—of sacrifice-for-sin and of atonement-for-sin—are *incapable of separation* one from the other, inasmuch as that can be no sacrifice-for-sin which does not provide atonement. They really form *one idea* rather than two. So intimately are they connected together—like two halves of one complete whole—that the 'taking away of sin'* is sometimes ascribed to the offering of Christ's *Sacrifice*,† and sometimes to the shedding of His precious *Blood*.‡ And hence, although in the figurative language before us the *two* verbs 'eat' and 'drink' are used, to keep the harmony of the figure employed (that of partaking of 'flesh' and of 'blood'), yet in the *interpretation* of these two verbs they describe, not two different and separate acts, but only *one* and the same—the exercise of a living, personal, conscious *Faith* in God's great remedy for sin, provided by the Sacrifice of Christ's 'flesh' and the Atonement of his 'blood.' He who believes in the Sacrifice-for-sin, believes (by that faith) in the Atonement also; and he who believes in the Atonement-for-sin, believes (by that faith) in the Sacrifice-for-sin also. You cannot believe in a sacrifice-for-sin *without* believing in atonement, and you cannot believe in an atonement-for-sin without believing in a sacrifice-for-sin also.

The words 'eat' and 'drink,' as used here figuratively, describe, therefore, not two acts, but *one* only; in verses 53, 54, 55, 56 (*i.e.*, wherever He uses them) our Lord always couples them together. Both of the expressions, as we have seen—to 'eat the flesh of the Son of Man' and to 'drink His blood'—are *developed* from the one germ, 'to eat the Bread of life,' and are afterwards *contracted* back into it; and in verse 35 spiritual 'hunger' and 'thirst' are represented as being satisfied by 'coming' in humility to and 'believing' on Christ. There is absolutely *no difference* between the *acts* that are described by the following sentences:

* John. i. 29.

† Heb. ix. 26; x. 12.

‡ Matt. xxvi. 26; Eph. i. 7; Col. i. 14.

- 'to eat the Bread which came down from heaven' (which has been demonstrated to mean, to 'believe in Jesus Christ');
- 'to eat the flesh of the Son of Man given for the life of the world'; and
- 'to eat the flesh of the Son of Man, and to drink His blood'; both of the verbs 'eat' and 'drink' being used to describe the *exercise* of a living, personal *faith*.

The second and third of these expressions merely give *more details* than the first one—particular details which saving faith must *embrace*; and therefore to 'eat' in the first expression means exactly the same thing as to 'eat' in the second, and to 'eat' and to 'drink' in the third.*

We can then, I think, clearly see that, in the use of the verbs 'eat' and 'drink' in this passage, applied to 'the Bread of life come down from heaven,' and to 'the flesh and blood of the Son of Man,' our Lord was making *no reference whatever* to the performance of any literal act with the physical mouth, as the Jews supposed; in fact, in verse 58, He expressly repudiates any such notion. He is referring throughout to the performance of a purely figurative and spiritual act—the exercise of a living, personal, conscious faith, precisely as He was doing in chapter iv. 14, and chapter vii. 37, when He spake of 'drinking' the 'living water.' As I have already said, to 'eat' and to 'drink'—used figuratively, spiritually, mean—to spiritually (but really) appropriate to one's own soul, by the conscious exercise in the heart of a living faith, the spiritual nourishment (food and drink) that is provided by God for the soul's consumption.

All this may perhaps be more clearly perceived by considering for a moment the subject of 'soul-hunger' and 'thirst.' What is 'soul-hunger' and 'soul-thirst'?—i.e., what *exactly* is it for which the soul of man really chiefly 'hungers' and 'thirsts'? If we can ascertain this, then we shall be in a better position to perceive what is the exact sort of spiritual 'food' *required*, in order to *satisfy* such 'hunger' and 'thirst.' Now, the soul that 'hungers' and 'thirsts' is that of a *sinner*—a perishing sinner. He is perishing for lack of pardon, forgiveness; and hence, although he may not know it, his soul is really 'hungering' and 'thirsting' for pardon and peace. If he could be forgiven, if all his sins could be 'taken away,' if he could obtain remission, he would be no

* We may note how the two ideas of 'hunger' and 'thirst' are coupled together to express *one* spiritual appetite in Matt. v. 6.

longer 'perishing,' his soul would no longer so 'hunger' and 'thirst.'

But Scripture tells us plainly enough that 'without shedding of blood there is no remission'; and it is clear that this means that 'without the offering of a sacrifice-for-sin, which *involves* the "shedding of blood," there is no remission.' The 'soul-hunger' and 'thirst,' then, of a perishing sinner really arises from the need of an all-sufficient sacrifice and atonement for sin; and *nothing short* of this *can* satisfy such 'hunger' and 'thirst,' or give eternal life. Hence, in order for our Lord to be so much as *able* to satisfy the soul-hunger and thirst of perishing sinners, and impart to them eternal life, it was absolutely *necessary* that He should *offer* such a sacrifice, and *make* such an atonement for sin, and also that it be put within the reach of perishing sinners. It is also necessary for perishing sinners to condescend and exert themselves to spiritually 'eat' and 'drink' (*i.e.*, believe in) such a sacrifice and atonement, if they would satisfy their soul-hunger and thirst, and so have eternal life.

But in order for perishing sinners to spiritually 'eat' and 'drink' (partake of) this spiritual food, it is necessary that they should be *conscious* of their soul-hunger and thirst; it is also necessary that they should clearly *perceive* that the spiritual 'meat' and 'drink' provided by God is of such a sort as *will* satisfy their soul-hunger and thirst, if partaken of; *i.e.*, perishing sinners must be conscious that their souls *need* a sacrifice and an atonement for sin, or they will not 'eat' and 'drink' the spiritual 'food' and 'drink' provided; *i.e.*, they will not believe in the sacrifice and the atonement for sin provided by the precious death and blood-shedding of Christ upon the Cross. Only such sinners as realize that their souls need such spiritual food (*sacrifice* of His 'flesh') and drink (*atonement* of His 'blood') will *understand* the teaching of Jesus Christ found in John vi. 53-56, or will *attempt* to do what Christ says they *must* do if they would 'have eternal life.' None but such will condescend and exert themselves to feed their souls (by the exercise of a living faith) with the *sacrifice* for sin that Christ offered in the 'giving of His flesh,' and to quench their souls' thirst (by the exercise of the same living faith) with the *atonement* for sin that Christ made by the shedding of His precious 'blood.'

So we see that in Scripture many common words, such as 'water,' 'bread,' 'eat,' 'drink,' 'hunger,' 'thirst,' etc., are used in two entirely distinct senses—of literal, physical things, and of figurative, spiritual things—because of the *parallelism* which exists between things in the physical world and things in the spiritual world. We read of literal, physical water,

and of figurative, spiritual water, of literal, physical bread from heaven—manna, and of figurative, spiritual bread from heaven. We read of literal, physical hunger, and of figurative, spiritual hunger; we read of literal, physical thirst, and of figurative, spiritual thirst; we read of literal, physical eating, and of figurative, spiritual eating; we read of literal, physical drinking, and of figurative, spiritual drinking.

But we must notice that, in spite of this fact, *none* of these words are used in *both* of these senses at the same time; *i.e.*, when the word 'water' or 'bread' means literal, physical water or bread, it does *not* mean figurative, spiritual water and bread at the *same time*; and when the word 'water' or 'bread' means figurative, spiritual water or bread, it does *not* mean literal, physical water or bread at the *same time*. The two senses are absolutely distinct and separate one from the other, in meaning and in use.

So with the verbs 'eat' and 'drink'; wherever they are used to express the performance of literal, *physical* acts, they do *not* express the performance of figurative, *spiritual* acts at the *same time*; and wherever they are used to express the performance of figurative, *spiritual* acts, they do *not* express the performance of literal, *physical* acts at the *same time*. To illustrate this point: in John iv. 13, where our Lord says, 'Whosoever *drinketh* of this water shall thirst again,' He is speaking *solely* of the performance of a literal, *physical* act of 'drinking,' performed by the physical mouth upon physical water; and there is not the slightest reference here to the performance of a figurative, spiritual act of drinking by the exercise of faith. But in verse 14, where He says, 'Whosoever *drinketh* of the water that I shall give him shall never thirst,' He is speaking *solely* of the performance of a figurative, *spiritual* act of 'drinking' by the exercise of faith, and there is not the slightest allusion (except, of course, by way of comparison or of contrast) to the performance of any literal, physical act of drinking with the physical mouth. In verse 13 the reference is *solely* to the performance of a literal act of 'drinking' with the physical mouth; and in verse 14 the reference is *solely* to the performance of a figurative, spiritual act of 'drinking' by the exercise of faith.

There is not the slightest confusion between these two sorts of acts in the two verses; the performance of a figurative, spiritual act of 'drinking' is *not* referred to or *included*, in the use of the verb 'drink' in the literal, physical sense in verse 13; and the performance of a literal, physical act of 'drinking' is *not* referred to or *included*, in the use of the verb in the figurative, spiritual sense in verse 14. Where 'drink' means to 'drink literally, physically,' it means to drink physically *only*; and

where to 'drink' means to drink figuratively, spiritually, it means to drink spiritually *only*. There must therefore be *no confusion* made by us between these two fundamentally distinct and separate acts which take place in entirely different spheres.

So, too, when we read in John vi. 49, 'Your fathers did eat manna in the wilderness and are dead,' our Lord was speaking *solely* of the performance of a *literal* act of 'eating' by the exercise of the physical jaws; but in verse 50 when He says, 'This is the bread which cometh down from heaven' (true, real, spiritual manna), 'that a man may eat thereof and not die,' He is speaking *solely* of the performance of a figurative, *spiritual* act of 'eating' by the exercise of faith. The performance of a figurative, spiritual act of 'eating' is not referred to or included, in the use of the verb 'eat' in a literal sense in verse 49; nor is the performance of a literal, physical act referred to or included, in the use of the verb 'eat' in a figurative, spiritual sense in verse 50. Where 'eat' means eat literally, physically, it means eat physically *only*; and where it means eat figuratively, spiritually, it means eat spiritually *only*. The acts expressed by these two senses of the word 'eat' are as entirely distinct, separate, and independent, as are the acts of 'seeing' with the physical eye and 'seeing' (perceiving) with the intellect. If we are going to confuse these things together, we are going to reduce language and theology to a hopeless chaos.*

Hence, when we have clearly 'seen' that, in a certain statement, verbs like 'eat' and 'drink' are undoubtedly used to describe the performance of a literal act with the physical mouth, any attempt to make them refer to or include there the performance of a figurative, spiritual act by the exercise of faith *also* is self-condemned as an absolute misuse of language. And when we have clearly seen that, in a certain statement, verbs like these two are undoubtedly used to describe the performance of a figurative, spiritual act by the exercise of faith, any attempt to make them refer to or include there the performance of a literal act with the physical mouth *also* is self-condemned as an absolute misuse of language.

The idea expressed by the 'eating' and 'drinking' of literal food by the body with the physical mouth, is as *self-contained and complete* as is that of 'eating' and 'drinking' of spiritual food in the heart by the exercise of faith. The two ideas or senses in which it is possible to 'eat' and to

* It may be pointed out here that 'to eat something *in* faith' means, in our language, something *entirely different* from 'to eat something *by* faith.' To 'eat something *in* faith' means to eat something with the physical mouth, *accompanying* that act by the exercise of faith also.

'drink' have nothing whatever to do with each other, except in so far as they are parallel, and express the idea of personal, conscious appropriation of food and drink by the agent. The *food* is of an entirely different sort; the *sphere* in which the 'eating' and 'drinking' are performed is entirely different, and the *instrument* whereby the 'eating' and 'drinking' are carried out is entirely different. No one possessed of ordinary intelligence ought unwillingly to make any confusion between them.

Since, then, we have seen clearly that, in John vi., wherever the verbs 'eat' and 'drink' are used to describe the consumption of the 'bread of life,' of 'the flesh of the Son of Man,' or of 'the flesh and the blood of the Son of Man,' they are *undoubtedly* used to describe the performance of a figurative, *spiritual* act by the exercise of faith, any attempt to make them refer to or include there the performance of a literal act with the physical mouth also is self-condemned as an absolute misuse of language. The same verb *cannot* at one and the same time be used in the two senses, to describe the performance of a literal, physical act, and of a figurative, spiritual act also. Common-sense and common honesty forbid any such idea. Hence, in John vi., wherever we read of the performance of the figurative and *spiritual* acts of 'eating' and 'drinking,' there is no reference whatever in the use of these verbs there to the performance of literal, *physical* acts of 'eating' and 'drinking' at the same time. The very *mention* of the *one* sort of 'eating' and 'drinking' forbids any reference there to the performance of the *other* sort.* Accuracy in perception and in expression is as essential in theology as in science. Inaccuracy is as absolute a bar to the perception of the exact truth of God in theology, as it is in astronomy or in any other science.

It follows *generally* from all this, that when we have in a passage of Scripture any of those words which are used (1) sometimes literally of physical things, and (2) sometimes figuratively (spiritually) of spiritual things, *if* we would understand the meaning of the passage in which such a word occurs, it is absolutely *essential* that we should perceive, ascertain, grasp first, the *sense* in which that word is used in the passage in question. Or else, by failing to do so, we may be absolutely misunderstanding, perverting the passage before us. *E.g.*, in the passage, 'Whosoever drinketh of the water that I shall give Him shall never thirst,' or in the passage, 'If any man thirst, let him come unto Me and

* Our Lord has practically stated this in John vi. 58, where He says, '*Not as your fathers ate* (literally), and died: *he that eateth* (spiritually) *this bread* (from heaven) *shall live for ever.*' See page 18.

drink,' we are bound to settle first whether our Lord means 'drink' literally with the physical mouth, or 'drink' spiritually in the heart by faith; because, if He meant 'drink' literally, and we understand Him to mean 'drink' spiritually; or if He meant 'drink' spiritually, and we understand Him to mean 'drink' literally, in either case we *misunderstand* and *pervert* the meaning of His words.

So likewise in the other passages or expressions in which He speaks of 'eating the bread of life, and of 'eating the flesh of the Son of Man, and drinking His blood,' if we would really understand them, we are bound to perceive, ascertain, grasp first, whether our Lord means 'eat' and 'drink' literally with the physical mouth, or 'eat' and 'drink' spiritually in the heart by faith; because, if He means 'eat and drink' literally, and we understand Him to mean 'eat and drink' spiritually; or, if He means 'eat and drink' spiritually, and we understand Him to mean 'eat and drink' literally, in either case we *misunderstand* and *pervert* the meaning of our Lord's words.

And hence it follows *particularly* that, since we have already *seen* clearly that in these expressions our Lord does *not* mean 'eat and drink' *literally*, but spiritually—in the heart by faith, it is perfectly clear that to interpret the words 'eat and drink' here literally, is to *misunderstand* and *pervert* the meaning of our Lord's words; and he who thus *misunderstands* them, and applies them to the 'eating and drinking' of the bread and wine at the Lord's Supper with the physical mouth, as is not unfrequently done, is simply *misunderstanding* and *pervverting* the words and teaching of the Lord Jesus.

A few further considerations will convince us that it was a sheer *impossibility* for our Lord to have been referring to any acts performed with the physical mouth, when He spake of 'eating His flesh' and of 'drinking His blood.' If we take the words 'the flesh and blood of the Son of Man' in their *bare*, literal signification, apart from the context, we are *bound* to understand them to mean—true, material, human flesh and blood. And I ask, Can anyone bring himself to even so much as contemplate the awful idea that would be involved, in a Man like Jesus Christ insisting upon people 'eating and drinking' literally with the (physical) mouth either His own or anyone else's human flesh and blood? This presents to us one of the most ghastly and revolting ideas that can be met with even amongst the most degraded savages.* To command us to do any such thing, would be,

* Cf. Exod. vii. 18, 20, 21, 24; Ps. lxxviii. 44.

as has been well observed, to command us to commit a CRIME.*

In addition to this our blessed Lord was a Jew. Now, God expressly *forbade* the Jews to partake of the *blood* of anything.† Is it conceivable, then, in the face of such strict prohibitions as these, that the Jew, Jesus Christ, could have insisted upon other Jews so far breaking—*deliberately disobeying* the law of God, as to require them to eat and drink with the physical mouth human flesh and blood? How would such a command harmonize with our Lord's *sinlessness*, and with His own words found in Matt. v. 17-19—'Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven'; or with the words of St. James (Jas. ii. 10): 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all'? For our Lord to have given a command involving the performance of any such act, would have clearly made Him 'a transgressor of the law,' therefore a 'sinner,' and therefore *no Saviour*.

Besides all this, we read in Acts xv. 20, 29, that the first General Council held at Jerusalem passed a decree, which was widely circulated in the Christian Churches, that the Gentile converts to Christianity should 'abstain from (partaking of) blood' out of consideration for the consciences of their Jewish brethren, who were so strictly forbidden all blood (verse 21). And again I ask, Is it conceivable that the Apostles and early Church *could* have passed any such decree, if they had for one moment supposed that our blessed Lord's words recorded in John vi. had any reference whatever to any acts of 'eating and drinking' the actual human 'flesh and blood of the Son of Man' with the physical mouth? Such a decree, passed by the whole Church as guided by the Spirit‡ of God, absolutely forbids the performance of any such fearful act.§

We may go one step further and say that, even if it were

* It was unlawful for the Jews to *eat* a member of a *living* animal (Lightfoot), and to *touch* the member of a *dead* man (Num. xix. 11). For sacerdotalists to claim to eat the actual *living* human Body of our Lord with the physical mouth, is to claim to be guilty of even a *worse* crime than to eat a *dead* human body.

† Gen. ix. 4; Lev. iii. 17, vii. 26, xvii. 10-14; Deut. xii. 16, 23, xv. 23.

‡ Verse 28.

§ These same considerations entirely dispose of the medieval error that, in the command given at the institution of the Lord's Supper, our Lord meant, 'This is *in substance* My blood' (or My body). It was absolutely impossible for one God-fearing Jew ever to have *uttered* words that were intended to mean any such thing; or for another such Jew to have *obeyed* them, if he had so understood them. *Sound theology must be founded upon facts, not fancies.*

possible for us to literally 'eat and drink' with the physical mouth the human 'flesh and blood of the Son of Man,' no such 'eating' and 'drinking' could by any possibility profit our souls, or give us eternal life. For 'the heart (can only) be established with grace, not with meats';* and the physical mouth is not the avenue to the heart or soul. Our Lord has told us that nothing that enters the physical mouth can by so entering do any (good or) harm to the soul. He says, 'Whatsoever thing from without entereth into a man cannot defile him (or make him better), because it entereth *not* into his *heart*, but into the belly,' etc.† So that so to 'eat' and 'drink' even the *real* material 'flesh and blood of the Son of Man' would, even if it were possible, prove absolutely *useless* and unprofitable to our souls.

And all this agrees perfectly with what our reason and common-sense tell us. Which sort of act, upon the face of it, does our reason tell us is more likely to give the performer of it 'eternal life'? The personal, conscious, spiritual act of faith, trust, exercised upon the precious death and blood-shedding of Christ upon the Cross—*i.e.*, trust in a personal Saviour; or the literal acts of eating and drinking with the physical mouth the actual human flesh and the human blood of Christ? Clearly the first sort, because the getting possession of eternal life is not a physical acquisition, but a spiritual one; and common-sense tells us that *spiritual acquisitions* require the performance of *spiritual acts*, and that they *cannot* be obtained by the performance of purely physical ones.

To interpret, then, the words 'eat' and 'drink,' where used in this chapter with reference to the 'flesh and blood of the Son of Man,' of literal acts performed with the physical mouth, is to interpret one place of Holy Scripture so as to make it absolutely *repugnant*, not only to several others, but also to the *context*, to the *moral sense*, and to the *common-sense* of mankind. No sort of condemnation of an interpretation could well be more sweeping and effectual than this.

It may be good, then, to tabulate the steps in the development of these phrases as they occur in this chapter. We have—

1. 'The Bread of life come down from heaven'; *i.e.*, the Son of God 'made flesh' (verses 33, 38, 41, 50).
2. This 'Bread' about to be 'given'; *i.e.*, the coming death of our Lord's 'flesh' (living humanity) upon the Cross (verse 51).

* Heb. xiii. 9.

† Mark v ii. 15, 18, 19.

3. Our Lord's 'flesh' (living humanity) 'given' in sacrifice 'for the life of the world.'
4. The 'flesh of the Son of Man' 'given' in sacrifice for sin, *involved* the 'shedding of His blood' (verses 53, 54). All this was really contained in the original germ idea of 'the Bread of life come down from heaven'—the true Manna (verse 58).* It was the *object* for which He who is the 'Bread of life' 'came down from heaven' (Matt. xx. 28).
5. The absolute necessity for perishing sinners to (spiritually) 'eat the bread of life,' or to 'eat the flesh of the Son of Man and to drink His blood,' if they would have eternal life.

The terms 'eat' and 'drink' thus used are *purely figurative* expressions describing a spiritual act, and signifying the *exercise* of a living, personal, conscious *Faith* (trust) in the Person, Work, Sacrifice, and Atonement of Him who is the Son of Man.

We may also sum up the several points that have been drawn out or worked out. We have seen—

1. That the language is undoubtedly FIGURATIVE.
2. That therefore 'Bread of life come down from heaven' means SPIRITUAL MANNA—food to satisfy soul-hunger and thirst.
3. That being figurative language, the verbs 'eat' and 'drink' *naturally* describe figurative actions, or rather, as we have seen, a figurative act.
4. That the meaning of 'eat' and 'drink' used figuratively is explained by our Lord Himself to be 'believe in'—exercise faith in.
5. That what the soul chiefly 'hungers' and 'thirsts' for, is forgiveness, redemption, atonement.
6. That these are the exact things provided by God in the death and blood-shedding of Christ upon the Cross (*i.e.*, Sacrifice and Atonement).
7. That hence, to 'eat and drink' the 'flesh and blood of the Son of Man' is to 'believe' (exercise faith) in the sacrifice of His 'flesh' and the atonement of His 'blood'; and
8. That a living, personal, conscious Faith, and Faith in these blessed facts and truths, is, to all who hear the Gospel, absolutely essential to eternal life.

It should be noticed, too, how this idea of 'believing' (exercising faith) 'in' Jesus Christ, runs like a golden

* Cf. verses 33, 38; Heb. x. 7, 9, 10; Matt. xxvi. 42.

thread, right through the whole passage. It appears at the beginning (verse 29); in the middle (verses 35, 36, 40, 47); and again at the end (verses 64, 69).

CHAPTER V

FAITH; ETERNAL LIFE

HAVING, then, come to such a conclusion respecting the real meaning of this passage, it should be remembered that this is by no means the *only* place in Scripture in which the obtaining of eternal life is spoken of, and the *method* of obtaining it is set forth. And it is of the utmost importance to notice, that the conclusion to which we have come with respect to the teaching of *this* passage, from the study of it alone, entirely harmonizes with the teaching of the rest of Scripture, as it must do if correct. That conclusion, as we have seen, is, stated *generally*, that eternal life is to be obtained as the result of exercising a personal faith in a personal Saviour.

In three separate places in the New Testament we find the keynote of Christ's salvation struck, in the quotation, 'The just shall *live* by Faith.*' In John iii. 15, 16, we are *twice* told that 'whosoever *believeth* in Him should have everlasting life.' In verse 36 of the same chapter we read, 'He that *believeth* on the Son hath everlasting life.' In John xi. 25, 26, we read, 'He that *believeth* in Me, though he were dead, yet shall he live; and whosoever liveth and *believeth* in Me shall never die' (cf. John vi. 50). In John xx. 31 we read that '*believing* (that Jesus is the Christ, the Son of God), we may have life through His name.' In Acts xiii. 48 we read, 'As many as were ordained to eternal life *believed*.' And in 1 Tim. i. 16 we read of 'them that *believe* on Him to life everlasting.†' Thus from beginning to end of the New Testament (*six* times in St. John's Gospel, exclusive of chapter vi., in which chapter alone it occurs three times, verses 35, 40, 47) we are expressly taught that eternal life is to be obtained by penitent sinners upon the exercise of a living Faith in Jesus Christ. And if this passage in John vi. had not taught the same truth, if, *e.g.*, this passage had taught us that eternal life is to be obtained by penitent sinners by the performance of certain literal acts of 'eating' and 'drinking'

* Rom. i. 17; Gal. iii. 11; Heb. x. 38.

† Cf. Gal. ii. 20, 21; John v. 40, vi. 35, xvii. 3; 1 John v. 12; Rom. vi. 23.

with the physical mouth,* then there would have been a *contradiction* between the teaching of Christ here and the rest of Scripture, and also His own teaching elsewhere, even in this very chapter (verses 35, 40, 47). As it is, we see that the teaching is exactly the same, only the passage before us gives us, in *figurative* language, some of the *details* which our Faith in Christ, if it is a true one, must embrace in its grasp.

And it is evident from all this that, *wherever* we read in the New Testament of 'eternal life' being obtained by the exercise of 'Faith' in Christ, such a statement is *identical* in meaning with the *figurative* expressions of 'eating the bread of life' and 'eating the flesh of the Son of Man, and drinking His blood.' True faith in Christ *always* embraces faith in His Sacrifice and Atonement for sin. Thus the two statements, 'He hath everlasting life that believeth on Me' (verse 47), and 'The just shall live by faith,' are practically *synonymous*; and since, as we have seen, 'He hath everlasting life that believeth on Me' is identical in meaning with 'He hath everlasting life that eateth the flesh of the Son of Man and drinketh His blood' (*i.e.*, 'that believeth, exercises faith in the Sacrifice and Atonement of the Son of Man'), it necessarily follows that, in these New Covenant days, 'The just shall live by faith' is *identical* in meaning with 'The just shall live by faith in the Sacrifice and Atonement of the Son of Man.'

There is one thing that we gather from our Lord's teaching in this chapter, which, perhaps, we are taught nowhere else in the New Testament so *emphatically*, viz., that in order for a sinner to obtain eternal life, it is absolutely necessary for him to exercise a personal, conscious faith, not only in Christ *generally* as the Incarnate Son of God, but also *particularly* in His Sacrifice offered upon the Cross, and in the Atonement there made for our sins. He who *refuses* to believe in that Sacrifice and Atonement has no true faith in Christ as his Saviour, and *cannot* possess 'eternal life.' And we can easily see the reason for this, if the *procuring* of eternal life for perishing sinners involved, as it did, on the part of Christ, the 'offering' of that Sacrifice and the shedding of His 'precious blood.'

There is, however, a good deal more in the New Testament about our Lord's Sacrifice and Atonement for sin than is sometimes supposed. *Wherever* we read about the Sacrifice* which Christ offered, the mention of the Sacrifice is practically, as we have seen, the mention of His Atonement also, since that is no sacrifice-for-sin which does not *include* atonement

* As, *e.g.*, in Heb. vii. 27, ix. 26, x. 12.

made by the 'shedding of blood.'* And wherever we read about the Cross of Christ,† or of Christ being crucified,‡ it always *implies* the Sacrifice and Atonement, since it was *upon* the Cross, *by* the crucifixion, that the Sacrifice and the Atonement were offered and made.

So, too, whenever we read of 'forgiveness'§ in the New Testament, it always implies the fact of the Sacrifice and the Atonement, because 'without shedding of *blood* there is no remission.' Wherever we read of 'redemption,'|| it always implies the Sacrifice and the Atonement, because 'we were . . . redeemed with the precious *blood* of Christ.' And wherever we read of His 'death for us,'¶ it always implies the Sacrifice and the Atonement; not that the expression 'for us' (ὐπὲρ ἡμῶν) necessarily implies this of itself, but it becomes evident at once when we remember that the *reason* why our Lord 'died for us' was because we were sinners** and needed redemption before we could be forgiven. His 'death for us' would have been absolutely useless, had it not provided *atone-ment* for our sins by the shedding of His life-blood. When we come, then, to look at the Scriptures in this light, we see that the Sacrifice and the Atonement simply *flash* from almost every page of the New Testament, like the colours from the facets of a diamond. And hence a 'faith' in Christ which *refuses* to include faith in His Cross—*i.e.*, in His precious death and blood-shedding—*i.e.*, in His Sacrifice and Atonement for sin, is *not* saving faith, will give *no* perishing sinner 'eternal life.'

Many people fail to realize the very *remarkable* position that is assigned in the New Testament to the possession or exercise of a living Faith; this arises, perhaps, from so great a familiarity with the New Testament. As a matter of fact, however, we find there, not only *Eternal life*, but *Salvation* also ascribed to faith;†† we find *Forgiveness* ascribed to faith;‡‡ we find *Justification* (*i.e.*, the Imputation of God's (Christ's) Righteousness) ascribed to faith;§§ and we find

* Rom. v. 11.

† 1 Cor. i. 17, 18; Gal. v. 11, vi. 12, 14; Eph. ii. 16; Phil. ii. 8, iii. 18; Col. i. 20, ii. 14; Heb. xii. 2.

‡ Matt. xxvii. 35, xxviii. 5; Luke xxiii. 33; Acts ii. 36, iv. 10; 1 Cor. i. 23, ii. 2.

§ Eph. i. 7; Col. i. 14; Acts xiii. 38, etc.

|| Heb. ix. 12; 1 Pet. i. 18; Rev. v. 9, etc.

¶ 1 Cor. v. 7, xv. 3; 1 Thess. v. 10, etc.

** Rom. v. 6, 8; 1 Pet. iii. 18.

†† Acts xvi. 31; Rom. i. 16, x. 9; 1 Cor. i. 21; Eph. ii. 8.

‡‡ Acts x. 43; xiii. 38; xxvi. 18.

§§ Acts xiii. 39; Rom. iii. 26, 28, 30, v. 1; Gal. ii. 16; iii. 11.

Righteousness (δικαιοσύνη), in the New Testament, is the attribute of the man who is just (righteous), *δικαίος*. He is justified (δικαιούμενος).

want of eternal life and want of Salvation ascribed to a want of Faith.* Hence we see that—(1) Eternal life, (2) Salvation, (3) Forgiveness, and (4) Justification, are *each and all* ascribed to the possession or exercise of a living, personal Faith in Jesus Christ; and (5) that the *absence* of Eternal life and of Salvation (and therefore of Forgiveness and of Justification also) are ascribed to a *want* of a living Faith in Him. Nothing could show more conclusively than this the *extraordinary power and efficacy* of a living, personal Faith in the Person and work of the Lord Jesus Christ. And on the other hand, there is *not one syllable* in the New Testament which, properly understood, even so much as *suggests* that any one of these four things is obtainable by the partaking of the Lord's Supper, or by any number of such partakings. From all this it must be perfectly evident to an unprejudiced student—*i.e.*, if we are to judge from the influence, power, efficacy, and prominence of a thing, nothing can be more evident than that Faith in the Person and work of Jesus Christ is of *far higher importance* in the Gospel plan than is the partaking of the Lord's Supper. The Lord's Supper is an ordinance intended for those who *already* possess eternal life,† by reason of possessing a living faith in the Saviour.

In order to avoid any misunderstanding, it may be wise to say something here about 'eternal life' itself, because some people seem to think that this phrase means little more than duration of existence. In reality the word 'eternal' is descriptive rather of the *sort* of life that is spoken of, than its mere duration. 'Eternal life' does not refer to the mere animal existence of a human being because possessed of a body, but it refers to the life of a human being in relation to God. God only is really 'life,' and God is 'the eternal God,' and hence 'eternal life' is to be found in the eternal God, and in Him only.

So we have our Lord's specific *definition* of eternal life for the creature, found in John xvii. 3: 'And this is life eternal,

God's (Christ's) righteousness (justness) is accounted (imputed) to him by God, by (reason of his) faith (trust) in Christ Jesus (Rom. i. 17, iii. 22, iv. 5, 6, 9, 11, ix. 30, x. 6, 10; Phil. iii. 9; Heb. xi. 7). This righteousness of Justification is *God's own*; it exists independently of sinful man's existence; hence it is called 'a righteousness of God' (Rom. i. 17; iii. 21, 22). It is really a *human* righteousness, wrought out by 'the Man Christ Jesus'; hence it is called or considered 'the righteousness of Christ' (2 Pet. i. 1; Rom. v. 19; 1 Cor. i. 30, vi. 11; Gal. ii. 17; Acts xiii. 39; 2 Cor. v. 21); and it is accounted (imputed) by God to every penitent sinner who *trusts* in Christ as his Saviour; hence it is called 'the righteousness of faith' (Rom. iii. 28, 30; iv. 11, 13; ix. 30).

* Mark xvi. 16; Luke viii. 12; John iii. 18, viii. 24, x. 26 (28); Acts xxviii. 24, 27; 1 John v. 12.

† And together with it, Salvation, Forgiveness, and Justification.

that they might *know* Thee the only true *God*, and Him whom Thou hast sent—Jesus Christ.' This verse is a part of that pathetic prayer offered by our Lord just before His crucifixion; and, in order to properly understand verse 3 we must glance at the context. In verse 1 we find the human being known as 'Jesus' 'lifting up His eyes to heaven,' and saying, 'Father . . . glorify Thy Son, that Thy Son also may glorify Thee.' There can be no shadow of a doubt from this, that the human being known as 'Jesus' or 'Jesus Christ' *knew* Himself to be the *Son of God*, in a sense in which no one else is, or ever will be. He is speaking as the *Son of God* to His *Father*, and appealing to Him to grant His prayer on account of His Sonship; and He asks that the Father will glorify Him (the Son), (in order) that (He) the Son may glorify His Father (*i.e.*, no doubt, in the completion of the work which the Father had given Him to do), 'in accordance with the fact that God the Father had given Him (the Son) authority over all flesh (humanity), that He (the Son) should give eternal life to all that God (the Father) had given Him.'* And then it was that our Lord added the definition found in the third verse—'and this is life eternal, that they might know Thee the only true God, and Him whom Thou hast sent—Jesus Christ.'†

Thus there can be no doubt whatever that our Lord identified Himself, the Son, with 'Jesus Christ'—*i.e.*, He who, in praying to the Father, calls Himself that Father's *Son*, in thinking of His relationship to perishing sinners, calls Himself 'Jesus Christ,' because, when the Son of God came into this world as One 'sent from God,' He came in the form of 'the Man Christ Jesus';‡ so that He who communicates with man as Jesus Christ is really the Son of God. That this is so is evident from what follows. In verse 4 He again regards Himself as the Son speaking to the Father;—'I have glorified Thee on the earth,' He says; 'I have finished the work that Thou gavest Me to do. And now, O Father, do Thou glorify Me (Thy Son), with Thine own Self, with the glory which I had with Thee before the world was.' In fact, throughout this prayer, it is this Sonship of which 'the Man Christ Jesus' is chiefly thinking—the personal relationship in which He, as the Son of God, stands to God the Father. We should note the frequent occurrence of the word 'Father' in verses 1, 5, 11, 21, 24,

* Cf. John vi. 37, 39.

† This was the *first* occasion on which our Lord was ever called by this double name; in Matt. i. 1, 18; Mark i. 1; John i. 17, it is used *historically*.

‡ Phil. ii. 7.

25, and also the still more frequent repetition of the personal pronouns 'I,' 'Me,' 'Thou,' 'Thee.' It is the Son throughout communing with His Father.

A King or a Prince who visits incognito foreign countries can *never* forget or *be unconscious* of his real position—what he *was* and *is* in his own country. So it was that the Son of God, who as the Son of Man visited this earth, never forgot, or was unconscious of the fact, that He was ever the Son of God. Whenever He spoke of Himself as 'I' or 'Me,' such pronouns in His mouth naturally meant far more than they *can* do in ours; in all probability they more generally referred to Him as the Son of God than as the Son of Man. Unless we recognise and remember this fact, it is extremely difficult to understand such statements as these: 'I came down from heaven,' and, 'I came forth from the Father.' Our Lord's *humanity* had *not* itself 'come down from heaven,' but was 'born in the world.' In a sentence like 'The Father sent the Son to be the Saviour of the world,'* the exact truth is plainly *stated*; but in a sentence like this, 'Jesus Christ whom Thou hast sent,' it must be *remembered* by us—*i.e.*, the real personality of Him who was known on earth as Jesus Christ. So in this seventeenth chapter, whereas we have the *one* expression in verse 3, 'Him whom Thou hast sent—Jesus Christ,' we have, no fewer than *five* times over, the statement, 'Thou (O Father) didst send Me (the Son)' (verses 8, 18, 21, 23, 25). There can be no question, therefore, but that we are to understand verse 3 to mean, 'and Him whom Thou hast sent—Jesus Christ Thy Son.'

As far as we have gone, then, this is clear, 'eternal life' is in the possession of the 'eternal God' only. And Jesus Christ says that eternal life 'is,' consists of, for sinners, the *knowledge* of God. By this He does *not* mean any *head* knowledge, or *intellectual* knowledge, but the *personal* knowledge by the sinner of the great Being here called 'the only true God.' But, added to this clause, is, 'and Him whom Thou hast sent—Jesus Christ (Thy Son).' Why is this added? Because this personal knowledge of God (*i.e.*, eternal life) is *not possible* to the sinner *apart from* the *personal* knowledge of Jesus Christ the Son. The fact that man is a sinner causes him to be regarded by God as by nature 'dead in trespasses and sins'[†]—*i.e.*, without eternal life. Being a sinner, he is cut off from, debarred from, 'knowing' God personally; sin is the barrier which prevents this knowledge. And as nothing that sinners can or could do, could possibly remove that barrier, this 'knowledge of God'

* 1 John iv. 14.

† Eph. ii. 1.

(eternal life) was not possible to the sinner until sin had been removed.

Yet God 'loved the world' (of perishing sinners), and 'so loved it, that He gave His only begotten Son (to come into the world as the Son of Man—Jesus Christ*) that whosoever believeth in Him should not perish, but have eternal life.' *I.e.*, the *method* in which the 'knowledge of God' was rendered *possible* to perishing sinners, was by the Son of God coming down to this earth in human form as Jesus Christ, to do all that He could to 'introduce' man, the sinner, to God, to induce him to 'be reconciled† to God,' to 'know God' personally;‡ and, in rendering this possible, it was actually *necessary* for Jesus Christ to make forgiveness of sins possible, in the *only way* recognised by God's law, 'by the shedding of blood'—*i.e.*, by offering a Sacrifice and making an atonement for sin upon the Cross.§ Jesus Christ, then, the God-Man, was God's Ambassador, who not only had power to *offer* pardon to sinners, and to state the sole *conditions* upon which that pardon would be granted, viz., 'repentance towards God, and faith towards our Lord Jesus Christ,' but who also *made* that pardon *possible* to sinners, by offering a Sacrifice and making an Atonement for man's sin.

Hence, in order for a sinner to obtain pardon, and to 'make the acquaintance'¶ of God, so to speak—come to 'know' Him (*i.e.*, obtain eternal life), it is absolutely necessary that he 'know' and 'believe in' Jesus Christ, the Ambassador, God's Son, the 'sole Mediator between God and Man.'¶ He only is 'the Way' of access—'no man cometh unto the Father (*i.e.*, can know Him, *i.e.*, obtain eternal life) but by Him.'**

If a King sends an ambassador to those who are his enemies, then, before reconciliation and friendship are possible, the ambassador must be accepted, *believed* in, listened to; if people believe not him, they believe not the king who sent him; if they reject the ambassador, they reject the king who sent him. And all this is equally true in the case of God and His enemies—perishing sinners. Sinners who believe not Jesus Christ, God's Ambassador, believe not God who sent Him; sinners who reject Christ, reject the God who sent Him;†† and in rejecting Him, they reject also God's only terms and method of pardon and of

* Cf. Isa. vii. 14; viii. 8; ix. 6—'Immanuel,' 'The mighty God.'

† 2 Cor. v. 18-20.

‡ John i. 18; iii. 11-13.

§ Heb. ix. 22. *I.e.*, if the Lord Jesus had died in His bed, as most of us are permitted to do, forgiveness of sins would *never* have been even *possible* for perishing sinners.

¶ Cf. Job xxii. 21.

¶ 1 Tim. ii. 5.

** John xiv. 6; Acts iv. 12.

†† Luke x. 16; John v. 23; xii. 48.

peace. It is not possible for any sinner to approach God, the great King, who *refuses* to draw nigh through Jesus Christ.

If, further, the essential and only method of reconciliation has been wrought out by the Ambassador Himself, it is clear that disbelief in, rejection of, the Ambassador, is, in such circumstances, far worse than in ordinary circumstances, because it means rejection of the *method* of reconciliation also. And if the Ambassador is no less a *Person* than God's 'only begotten Son,' then disbelief in, rejection of God's Ambassador, is direct disbelief in, rejection of, God Himself. In such circumstances as these it is evident enough, that faith, belief, trust in the Son of God, Jesus Christ, is essential to 'knowing God' (*i.e.*, to obtaining eternal life); because it is not only true, as our Lord has said, that 'he that hath *seen* Me (the Son) hath seen the Father,' but it is equally true that 'he that *knoweth* Me (the Son), knoweth My Father also.' And so our Lord could say to His true disciples, 'from henceforth ye *know* Him and have seen Him' (*i.e.*, in seeing and knowing His Son, Jesus Christ).^{*} Thus, to personally 'know' Jesus Christ as one's Saviour, is to personally 'know' God; it is *impossible* for a sinner to 'know' God, *except* by knowing Jesus Christ, the Son of God.[†] Personal knowledge of God is gained by personal knowledge of Christ, God's Son, and thus only; and personal knowledge of Christ is gained by a personal, conscious trust in Christ as the Saviour, because of His Sacrifice and Atonement; and thus to 'know' Jesus Christ is to possess 'eternal life.' Hence the tremendous importance of faith, trust, being placed in the *personality* and *work* of God's Ambassador, the God-Man.

But personal knowledge of Jesus Christ, the Son of God, is not possible to anyone who *rejects* His *method* of reconciliation—*i.e.*, His Sacrifice and Atonement. Hence the absolute impossibility of any sinner obtaining eternal life while he refuses to believe in Jesus Christ, in all that He is and has *done* to put eternal life within our reach. The granting of eternal life to sinners is the privilege, the monopoly of Jesus Christ; it is to Him (because of what He is and has done) that God has granted the privilege ('power—authority—over all flesh') of 'giving eternal life to as many as God has given Him.'[‡] In John xvii. 3, then, we have our Lord's definition of *what* eternal life *is* for the sinner, and in John vi. 30, etc., we have His statement of *how* it is to be *obtained* by sinners.[§]

^{*} John xiv. 7, 9.

[†] Cf. John i. 18.

[‡] John x. 28, xvii. 2; 1 John v. 11, 12.

[§] John vi. is a perfect theological 'gold-mine.'

All this may be reduced to the following statements :

- (1) Eternal life for the sinner is the personal knowledge of God ;
- (2) Personal knowledge of God is not possible *unless* sin be removed ;
- (3) Sin cannot be removed *without* a Sacrifice and an Atonement ;
- (4) The Son of God became the Son of Man, and came into the world, not only as God's accredited Ambassador, but to render the removal of sin possible, by offering a Sacrifice and making an Atonement for sin ;
- (5) No sinner can have his sins removed unless he believes, trusts (exercises faith) in the Sacrifice and Atonement which Christ made, and he cannot do that unless he believes, trusts in Jesus Christ, the Son of God, as his Saviour ;
- (6) To consciously believe, trust in Jesus Christ, as having offered a sacrifice and made an atonement for sin, is to 'know' Christ as a personal Saviour ;
- (7) To know Jesus Christ as a personal Saviour is to know the Son of God, to know God Himself, to 'have eternal life.'

Thus, to trust in Jesus Christ, personally, consciously, is the *commencement* of eternal life ; it makes us 'one with Him.' And the diligent *cultivation* of this trust and knowledge enables us to 'dwell in Him,' to 'live by Him,' so that in time the truly trusting disciple gets to *realize* that 'he *has* eternal life,' that he 'knows God ;' he 'dwells in Christ, and Christ dwells in him,' 'dwelling in his heart by faith.'* It was something of this personal, conscious, knowledge of, trust in, and union and communion with God, which Adam *lost* when he sinned, when he became afraid, and went and 'hid himself from the presence of the Lord God among the trees of the garden,'—when he lost eternal life.

It will be wise to point out here, that a true faith in Christ as the Saviour of the world was *possible*, even *before* the Sacrifice had been offered and the Atonement had been made upon the cross. A true faith in Christ would *include* faith in the Sacrifice and Atonement when they were accomplished. True faith does not mean belief in a certain number of facts, but faith—trust in God (Christ)—and therefore in *all* that God may reveal to us, and require us to accept as His truth. There are several cases in which it is clear that

* John vi. 56, xv. 4 ; Eph. iii. 17 ; Gal. ii. 20 ; 1 John v. 13.

certain persons had already 'eaten the bread of life' *before* the institution of the Lord's Supper, and the death upon the cross—*i.e.*, they had believed in Jesus Christ as the Son of God 'come down from heaven.' We have, *e.g.*, John the Baptist (John i. 29, 31, 34); Nathanael (John i. 49); many of the Samaritans (John iv. 39, 41, 42); Peter (John vi. 69); the man born blind (John ix. 35-38); Martha (John xi. 27); and the eleven Apostles (John xvii. 8, 9, 11). We may compare also John i. 12, 13; ii. 11, 23; iv. 53; x. 42; xi. 45; xii. 11; xx. 31.

CHAPTER VI

FIGURATIVE LANGUAGE

BUT one more question is sure to be asked—*Why* was all this supremely important truth, found in John vi., respecting the Sacrifice and Atonement, taught by our Lord in *figurative* language? Seeing it is of such supreme importance, why was it not put into plain and simple language, so that *every-one* might easily understand it? In answering this question it should be noticed first, that many interpreters make a mistake in handling this passage. They seem to suppose that our Lord's teaching here is chiefly intended for *advanced* Christians, instead of which it sets forth primarily, as we have seen, the method in which those who are not yet Christians are to *become* Christians, in which perishing sinners are to *obtain* eternal life. The words were spoken to the Jews and formal disciples, not primarily to real Christians at all.

Even in verse 30 the opposition existing between these Jews and Christ begins to appear, by their 'asking of Him a sign from heaven.' Whereas in verse 40 He expressly states that 'everyone that *seeth* the Son, and *believeth* on Him, may have eternal life,' in verse 36 He distinctly recognises and points out the fact that His hearers were in opposition to Him, by telling them: 'Ye also have *seen* me and *believe not*.' In verses 41, 42, the opposition becomes more pronounced and *audible*—'the Jews then began to murmur at Him,' and ask, 'how is it that He saith, I came down from heaven?' And in verses 51, 52, this opposition becomes scornful and *noisy*. 'The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat?' The cause of this ever-increasing opposition was, that their understandings were wrong—carnal instead of spiritual (verses 43-46).

Thus the people to whom our Lord spoke were men who listened to Him in a *captious*, unbelieving spirit. They had *no wish* to learn, no intention of submitting themselves to, and acknowledging, Christ's claims; they had none of that humility which is so essential for the unreserved acceptance by a sinner of Christ as a Saviour. Hence this sixth chapter of St. John does not contain doctrine which is intended primarily for people who are advanced Christians. It rather contains doctrine which is absolutely fundamental, without the acceptance of which no one can *be* a real Christian, can possess eternal life.

As we have already seen, Jesus Christ tells us plainly, in the figurative language of this passage, that a personal, conscious faith in Him, 'the Bread of life come down from heaven'

- (1) as the Son of God incarnate,
- (2) as the Sacrifice for our sins, and
- (3) as the Atonement for our sins,

is absolutely essential to the possession, enjoyment, and maintenance of eternal life. Now, it does not require a long argument to prove, that such tremendous and sweeping claims as these on the part of Christ, are not popular or palatable to sinners generally. Salvation was by no means *easy* for the Lord Jesus to *work out*, and it is by no means easy for the pride of man to *accept*. Our blessed Lord was always 'a stone of stumbling and a rock of offence'* to sinners, and especially to the Jews, because of his sweeping and comprehensive claims. Man's natural pride of heart rebels against the great *humility* required to accept such terms and doctrines. To do so is a grievous blow to his self-righteousness, and so he shirks compliance with those terms; he holds Christ 'at arm's length,' so to speak. He may believe in the existence of the *historical* Christ, but too often he refuses or hesitates to *so* believe in Him and His claims, as to accept (1) His Deity,† or (2) His Incarnation, or (3) His Sacrifice, or (4) His Atonement for sin; *i.e.*, Christ's terms generally or frequently give offence to man's natural pride,‡ and so, although he may nominally become a disciple, his heart is rebellious against his nominal King and Saviour.

* Rom. ix. 32, 33, xi. 9; 1 Cor. i. 23; 1 Pet. ii. 7, 8; Gal. v. 11; Matt. xxi. 42, 44. Cf. John i. 11; iii. 11, 12, 18, 32-36; v. 38, 40, 43, 44.

† Thousands of people will accept Christ as He appears in the *first three* Gospels (chiefly as the Son of *Man*) who will have nothing to do with the Christ of the *fourth* Gospel, where He is seen to be the Son of *God*. Cf. John i. 1, 34, 49; iii. 16, 17, 36; v. 18, etc.; vi. 33, 69; viii. 58; ix. 35; x. 30, 36; xi. 27; xiv. 1, 7, 9, 23, 28; xv. 23; xvi. 15, 28; xvii. 1, 5, 21; xix. 7; xx. 28, 31.

‡ Cf. verses 60, 61, 41, 42, 52.

Yet is there nothing unreasonable in God's terms. If, as we have seen, it was neither an easy nor a pleasant thing for Christ to *procure* for us eternal life, we cannot reasonably expect it to be an altogether easy or pleasant thing for us to become *possessors* of that which cost the Saviour so dear. If it cost Him, as it did, His cruel death and blood-shedding, to *make* a Sacrifice and an Atonement for sin, to put eternal life within our *reach*, it seems a comparatively *small* thing for God to demand from *us*, if we would *have* eternal life, such a humbling of ourselves* as will allow us to exercise a true faith in that great and all-sufficient Sacrifice and Atonement for sin. In fact, it is difficult to see how He could accept *less* than this. God, as we have seen, requires 'unconditional surrender,' from those sinners who would have from Him 'eternal life.'

And this is probably one reason why many people are so fond of understanding John vi. to refer to the Lord's Supper. It is so comforting to some people to persuade themselves that to obtain eternal life is so extremely simple and *easy*, as to be effected by a more or less frequent partaking of the Holy Communion. This requires no effort, no humiliation of one's self before Christ, no bitter repentance, no exercise of a personal, conscious, living faith in His Sacrifice and Atonement. It may be delightful to flatter one's self that all the personal trouble and the humiliation involved in the obtaining of eternal life are done away, and that all we have to do is to partake more or less frequently of the Lord's Supper; but no one ever yet thus obtained eternal life, or by attending any number of 'celebrations.' By nothing so easy as *instituting* the Lord's Supper did our blessed Lord *make* eternal life *possible* to perishing sinners, and therefore by nothing so easy as *partaking* of it can eternal life be *obtained* by us, even if it were thus possible to partake of the actual human Body and Blood of Christ, living or dead.

To people such as those whom He was addressing in John vi., then, our Lord used to speak in parables. A parable is the putting in an *indirect* way, for some reason or other, what *might* have been put in a *direct* one. This is generally done by an illustration of some sort, as, *e.g.*, by a story which all can understand, containing something parallel with the truth, or by the use of a figure. The *primary* object of 'speaking in parables,' or in figurative language, is that you may get the person before you to perceive or know the truth, when you suspect or know that he would not receive that truth if it be spoken to him directly,

* Cf. John vi. 35, 44, 45, 'come.' Cf. John v. 40.

baldly. The plain, unvarnished truth is sometimes so unpleasant to man that he will decline to accept it in that form. He is prejudiced against it; he shuts his ears and his eyes, and hardens his heart against it; it is too humiliating. He is prepared to resist the truth as long as it comes straight at him, just as soldiers may be prepared to receive a charge of cavalry right in front. But that which may be practically impossible by direct attack may often be accomplished by indirect. Stratagem is half the art of war; by circumventing the enemy and delivering an attack where it was *not expected*, success may often be gained. And this is just the primary idea of a parable.

A good illustration of this is given us in the history of David. David had committed adultery with Uriah's wife; no one knew this better than David himself; but his conscience was drugged, his heart was hardened, his ears were heavy, his eyes were closed, he failed to acknowledge his sin; all the *direct* accusations of God's Word failed to convince him of his sinfulness in God's sight. So, instead of making any more direct attacks against David, God made an *indirect* one. He sent Nathan to him with a parable—the parable of the poor man's lamb, and David, suspecting nothing, listened attentively. He saw so clearly the unkind, unjust and wicked conduct of the rich man, that his 'anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die, and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.' Then it was that Nathan pushed the attack right home, by saying, 'Thou art the man . . .' etc. 'And David said unto Nathan, I have sinned against the Lord.' Thus by stratagem (*i.e.*, by the use of a parable) was David convinced of his sinfulness in the sight of God.

And this well illustrates the primary object of parables, and of parabolic or figurative language, as used by Jesus Christ in the New Testament days. He found the Jews of His day in the condition described by Isaiah—'This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted (or rather 'should turn themselves'), and I should heal them.' It was therefore no longer of any use to speak the truth to such people *directly*, accuse them of their sinfulness, and tell them of their need of 'repentance towards God, and of faith towards our Lord Jesus Christ,' because for all *direct* attacks they were fully prepared; so our Lord, like a skilful General,

tried strategy, indirect attacks, by the use of parables and of parabolic or figurative language. By the use of parables and figures, in which well-recognised earthly facts set forth spiritual truths, He hoped to circumvent their prepared defences against the truth, and to bring it home to their consciences and hearts. This was the primary object of parables.

In John vi. our Lord tried to show His hearers, by the use of figurative language, the absolute necessity for them to believe in Him as the Saviour 'come down from heaven,' if they would have eternal life. The figure which He made use of they had themselves suggested, when they spake of Moses having 'given them bread from heaven to eat' (*i.e.*, the manna), and demanded of Him a similar sign. Our Lord at once seized upon this 'earthly story' to teach them 'a heavenly meaning.' He tried to show them that it was as absolutely essential now for sinners, if they would obtain and enjoy life eternal, to spiritually 'eat' in their hearts, by the exercise of a living personal faith, 'the true Bread of God now come down from heaven' (Himself as the Son of God incarnate), as it was of old essential for 'the fathers' to 'eat' physically the literal, material manna in the wilderness, if they would have and enjoy then life temporal, physical. This was the *primary* object of the 'parable' of 'the Bread of life.'

But there was a second one also. This indirect method of attack was the *final* one. It was quite hopeless to attempt to convince those whose hearts were in such a condition as to resist both sorts of attack—*i.e.*, who were so *proud* and prejudiced as to refuse to accept the truth when stated to them *plainly*, and so *obtuse* and dense as to be unable to perceive and accept it when put before them in the form of a *parable*. When our Lord had tried both methods of attack upon the carnal-minded Jews, and both had failed, there was nothing left but to *get rid* of them, as incapable of conviction and of alteration. And this He did, sometimes by again using direct statement, and sometimes by using indirect—*i.e.*, by putting the truth indirectly in such a form as to shock their carnal understandings and drive them away.

We have an excellent illustration of this in the parabolic language of John vi. The very *strength* of the illustrative language used by our Lord in verses 53-56 was intended to shock those carnal-minded hearers who would *persist* in understanding His language *literally* (verse 52) when He spake of 'eating His flesh' (verse 51).

And the direct statement of the fact that 'the Son of Man would (some day) *ascend up* where He was before' (verse 62)

was intended to shock those who *would not* believe Him when He said, 'I am the Bread which *came down* from heaven' (verse 41). The result was precisely what our Lord contemplated, although it was pain and grief to Him—'From that time many of His disciples went back and walked no more with Him' (verse 66). And when our Lord sent forth His disciples to teach and preach, He told them to act upon a similar principle (Matt. x. 11-15; Luke x. 10-12, 16, 21).

This, then, was the object with which our Lord spake the parabolic language found in John vi.—the parable of 'the Bread of life.' It was to give His hearers first, *one more chance* of accepting Him and His claims, and then to effect a *separation* between the proud and obstinate,—'wise and prudent,' and 'the babes' (Matt. xi. 25, 26).

It does not, however, follow from all this, that carnal-mindedness is the *only* reason *why* people misunderstand our Lord's language in John vi. nowadays, just as much as the Jews did of old. Education in false doctrine, familiarity with superstitious observances, coupled with the surrender of the proper exercise of the reason and senses, will produce the same result, because the acceptance of such views and customs gives to them, in the eyes of those who hold them, the false glamour of showing greater *reverence* for 'the deep things of God,' instead of being to them, what it really is, *mere credulity* for believing purely *human* inventions. Still, to understand our Lord's figurative language in John vi. literally, is a *surer* mark of carnal-mindedness than of spiritual-mindedness. It demonstrates a want of spiritual understanding (1 Cor. ii. 11-14).

Perhaps it may be helpful, at the end of this part of the subject, to give a *paraphrase* of this important passage, to show more exactly what our Lord meant by His language.

Verse 51: 'I (the God-Man) am the living Bread which came down from Heaven (spiritual Manna for the Soul); if any man eat (spiritually, in his heart, by the *exercise* of a living *Faith*) of this Bread (from Heaven) (spiritual manna), he shall live for ever (have eternal life). And the Bread (spiritual manna) that I will give (for the souls of perishing sinners) is My flesh (living humanity), which I will give (in sacrifice) for the life of the world.'

Verse 53: 'Except (unless) ye eat (spiritually), in your hearts, by the exercise of a living Faith, the (sacrifice of the) flesh of the Son of Man, and drink (spiritually, in your hearts, by the exercise of a living faith) (the atonement of) His blood (shed in the offering of that sacrifice for sin), ye have no (eternal) life in you.'

Verse 54: 'Whoso eateth* (spiritually, in his heart, by the exercise of a living Faith) (the sacrifice of) My flesh, and drinketh (spiritually, in his heart, by the exercise of a living Faith) (the atonement of) My blood, hath (by the exercise of a personal living faith in the Sacrifice and Atonement for sin) eternal life, and I will raise him up (also) at the last day.'

Verse 55: 'For (the Sacrifice of) my flesh is (spiritual) meat (food) indeed, and (the atonement of) My blood is (spiritual) drink indeed (for the souls of perishing sinners).' Further—

Verse 56: 'He that eateth* (spiritually, in his heart, by the exercise of a living Faith) (the sacrifice of) My flesh, and drinketh (spiritually, in his heart, by the exercise of a living Faith) (the atonement of) My blood, dwelleth in Me, and I in him.'

Verse 57: 'As the living Father hath sent Me, and I live by the Father, so he that (thus) eateth* Me (spiritually, in his heart, by the exercise of a living Faith), even he shall live (spiritually) by Me' (*cf.* Gal. ii. 20).

Verse 58: 'This is (a full explanation of) the Bread which came down from Heaven (of which I spake to you,† only remember that I am) *not* (speaking of literally eating with the physical mouth) as your fathers ate, and died, (when I say) he that eateth* of this Bread shall live for ever.'

It may be wise to point out that in John vi. 57, our Lord seems to speak of a more *general* 'eating' of Himself than He does in the previous verses (53-56). In verse 57 He seems to allude more to 'eating' Himself as 'the *living* bread come down from heaven' than to 'eating His flesh and drinking His blood.' For He says, 'As the living Father sent Me, and I live by (reason of) the (living) Father, so he that eateth Me (who thus live) even he shall live by Me.' Does not St. Paul express precisely this same precious truth when he says, 'The life which I now live in the flesh I live in (the element of) faith on the Son of God, who loved me and gave Himself for me?' Eternal life for the creature is not only *commenced* by 'eating the flesh of the Son of Man and drinking His blood' (believing in His Sacrifice and Atonement); but it is daily *sustained* by daily 'feeding' upon the living Son of God, who 'loved us, and (once) gave Himself for us.' But from first to last this 'eating' is an act of conscious, *living faith*.

I think, then, we may draw out the following conclusions

* The Greek here indicates a *habit* of such 'eating' and 'drinking.'

† Verses 33, 38, 50, 51.

from the consideration of this discourse in John vi. If the foregoing exposition of the discourse is at all correct, it is perfectly clear—

- (1) That our Lord's words are *perfectly intelligible*, quite apart from the institution of the Lord's Supper ;
- (2) That the acts, the necessity for which is so strongly insisted upon (of 'eating the flesh of the Son of Man and drinking His blood'),* were quite *capable of performance before* the institution of the Lord's Supper ;
- (3) That they can be *no more fully* performed by the celebration of the Lord's Supper (*per se*) any number of times ;
- (4) That they would have been *as capable* of being fully performed if the Lord's Supper had never been instituted ;
- (5) That although, as we shall see, there may be a close *connection* and relationship between the discourse in John vi. and the ordinance of the Lord's Supper,† yet the discourse in John vi. has *no reference* to the Institution.

* This is, as we have seen, only a *figurative* way of saying, 'He that believeth on Me hath (already) everlasting life,' and of *expressing* the necessity to believe in certain particular things done by Jesus Christ, in making eternal life possible, viz., the offering of a Sacrifice, and the making of an Atonement for sin, by His death and blood-shedding upon the Cross. There is absolutely *no difference* in meaning, or in result, between—

'Eating the flesh of | the Son of Man | given for us,' and

'Believing on | the Son of Man | lifted up for us' (John iii. 14, 15).
The two sentences are perfectly synonymous.

† Because both refer, and are *directly related*, to the Sacrifice offered by Christ upon the Cross.

Part II

'EATING THE BODY OF CHRIST'

CHAPTER VII

VARIOUS CHURCH TEACHINGS

THERE is another question to be asked now—What, if any, is the relation which exists between our Lord's language found in this sixth chapter of St. John, and that which He used at the institution of the Lord's Supper? Because in the one place we read about 'eating the flesh of the Son of Man and drinking His blood,' and in the other we read about 'eating that which is the Body of Christ, and drinking that which is His blood,' it has been too much taken for granted that these verbally similar expressions mean practically the same thing. The more carefully, however, these passages are studied and compared together, the less certain does this idea seem to be.

There are several very formidable preliminary obstacles to it, which, it seems to me, it is impossible to surmount, or to avoid, or to evade.

1. When this discourse in John vi. was originally spoken, the Lord's Supper had not been instituted; it is therefore rather difficult to see how there *could* be any *primary* reference in it to the Lord's Supper, unless we are prepared to allow or to assert, that the acts spoken of by our Lord in John vi. *could not* be performed at the time that He spoke of their necessity; *i.e.*, that eternal life was not then possible to anyone. If it is allowed that eternal life *could* be obtained at the time when the discourse was spoken, then clearly, the acts spoken of in it could be then performed, since eternal life cannot be obtained *unless* they are performed;* but, in that case, it is clear that there *could not* be any primary

* John vi. 53.

reference in John vi. to the Lord's Supper, which was not instituted until a year or two afterwards. And if there was no primary reference then, how can there be now? And if those acts could be perfectly well performed *before* the institution of the Lord's Supper, and therefore *apart* from the celebration and the partaking of it, it is rather difficult to see why they cannot be just as well performed, *apart* from the celebration and partaking of the Lord's Supper, *now*.

2. Our Lord in John vi. speaks of 'the *flesh* and blood of the Son of Man,' whereas in all the accounts of the Lord's Supper He is stated to have spoken, not of His 'flesh and blood,' but of His '*body* and blood.' It is only natural to suppose that, if He used different terms, He meant different things. If He had meant the same things, why did He use different terms?

3. In John vi. our Lord spoke *directly* of 'eating the flesh of the Son of Man, and of drinking His blood,' whereas in all the accounts of the Lord's Supper He is stated to have spoken, *not* directly of 'eating His body and drinking His blood,' but of 'eating some (visible) object which (He said) was His body,' and of 'drinking some (visible) object which (He said) was His blood.' Here appears at once a great difference in the language used on the two occasions.

4. Further, if John vi. has any primary reference to the Lord's Supper—*i.e.*, if to 'eat the flesh of the Son of Man, and to drink His blood,' has at all the same meaning as to 'eat that which is the body of Christ, and to drink that which is His blood,' then it is perfectly clear that, in that case, (a) eternal life is not possible to perishing sinners *unless* they partake of the Holy Communion; and (b) that partaking of the Holy Communion is the proper and *only* method in which they can obtain eternal life. And it follows necessarily from this, not only that eternal life was not possible to anyone *until* the Lord's Supper had been instituted, but that it is far *more important* for Ministers to celebrate the Holy Communion amongst the heathen than to 'preach the Gospel.' But the plain fact that they have *never* so behaved* is a positive proof, either (1) that they do *not* understand John vi. to refer directly and primarily to the Holy Communion—*i.e.*, that to 'eat the flesh of the Son of Man, and to drink His blood,' does *not* mean the *same* thing as to 'eat that which is the body of Christ,' and to 'drink that which is His blood';

* It may be noted, too, that our blessed Lord *never* gave sinners generally *any* opportunity for partaking of the Lord's Supper. This is incomprehensible, if partaking of it be the only or the proper method of obtaining eternal life.

or (2) that they generally *neglect* what they profess to believe to be the *only* method in which perishing sinners can obtain eternal life.

5. Further, if to 'eat the flesh of the Son of Man, and to drink His blood' (John vi.), means the same thing as to 'eat that which is the body of Christ, and to drink that which is His blood'—*i.e.*, if the discourse in John vi. has a direct and primary reference to the celebration of the Lord's Supper, then it is clear, not only that it is necessary to partake of the Lord's Supper in order to obtain eternal life, but also that *everyone* who partakes of the Lord's Supper (good or bad) *obtains* thereby eternal life.* And this *incredible* conclusion is of itself sufficient to demonstrate the absolute unsoundness of the assumption upon which it is founded, *viz.*, that John vi. has any direct and primary reference to the Lord's Supper.

6. Further, if, as I have clearly proved, to 'eat the flesh of the Son of Man, and to drink His blood,' is identical in meaning with to 'believe on Christ lifted up for us sinners,'† then, since the expression to 'believe on Christ lifted up for sinners' does *not refer* to the Holy Communion, it is rather difficult to see how to 'eat the flesh of the Son of Man, and to drink His blood,' can refer to it.

7. And yet, further, if we are to believe the New Testament, there is not a shadow of a doubt that 'preaching the Gospel' is God's great method of producing *faith* in Jesus Christ (Rom. x. 13-17). So our Lord's parting commission ran *not* 'Go ye into all the world and celebrate the Lord's Supper, that whosoever partakes thereof may have eternal life,' as it *must* have done if John vi. has any direct and primary reference to the Supper; but it ran: 'Go ye into all the world and *preach* the Gospel to every creature; he that *believeth* and is baptized shall be saved,' etc.‡ But, as we have seen, 'He that believeth (on Christ) hath eternal life' already§—*i.e.*, he has *already* performed the act which is figuratively described in John vi. as 'eating the flesh of the Son of Man, and drinking His blood,' *before* he has had a *chance* of partaking of the Lord's Supper.|| And hence, clearly, to 'eat the flesh of the Son of Man, and to drink His blood,' does not mean to partake of the Lord's Supper—*i.e.*, it does not mean at all the same thing as to 'eat that which is the body of Christ, and to drink that which is His blood.' And this is precisely the same thing as saying that John vi. has no direct and primary reference to the Lord's

* John vi. 54.

‡ Chap. III. and page 64.

† Mark xvi. 15, 16. Cf. 1 Cor. i. 17, xv. 11.

§ John vi. 40, 47.

|| At least one year before, in the case of our Lord's disciples.

Supper. And if it does not refer to it directly and primarily, how can it be said to refer to it at all?—*i.e.*, how can it be maintained that to 'eat that which is the body of Christ, and to drink that which is His blood,' is even *one* way of 'eating the flesh of the Son of Man and drinking His blood'? To maintain that, it must be shown that to 'eat that which is the body of Christ, and to drink that which is His blood,' means precisely what the other expression—to 'eat the flesh of the Son of Man, and to drink His blood'—has been *shown* to mean, viz., to 'believe on Jesus Christ lifted up for us sinners.' These are rather formidable preliminary obstacles to believing that these somewhat similar expressions have the same meaning.

It will be wise, perhaps, to commence our present inquiry by re-stating the general conclusions at which we have arrived with respect to the meaning of John vi. 51-58. We have seen:

- (1) That the word 'bread' in the term 'bread of life' has no reference whatever to any man-made, common, then or now existing, literal bread, but exclusively to supernatural 'bread from heaven,' the God-given manna. Christ is called *figuratively* 'the true Bread from heaven.'
- (2) That the verbs to 'eat' and to 'drink,' used to describe the partaking of the 'bread of life,' and the 'flesh and blood of the Son of Man,' have no reference whatever to the performance of any literal acts with the physical mouth, but exclusively to *figurative* (spiritual) acts of 'eating' and 'drinking,' performed in the heart by the exercise of a living, personal, conscious faith.
- (3) That the food which is described, first, as 'bread from heaven,' secondly, as 'the flesh of the Son of Man,' and thirdly, as 'the flesh and blood of the Son of Man,' does not refer to any visible, material food that is capable of being handled or eaten with the physical mouth, but *exclusively* to 'spiritual food,' food for the soul.
- (4) That to 'eat the flesh of the Son of Man' means simply and precisely, to feed spiritually in the heart, by the exercise of a living, personal, conscious *faith*, upon the *sacrifice* for sin which was 'offered' when the Son of Man 'suffered in the flesh' upon the cross; and to 'drink His blood' means simply and precisely, to drink spiritually in the heart, by the exercise of a living, personal, con-

scious faith, of the *Atonement* which was made for sin when 'the precious blood of Christ' was shed, *in the act of 'offering' upon the cross of His 'one sacrifice-for-sin.'*

All these may be taken as so many settled points, from which we may proceed to consider our Lord's language used at the institution of the Lord's Supper.

It should be noted at the outset, that the reason—the *only* reason—why the words of John vi. have been confused with the words of the Institution, is because of the verbal *similarity* between the expressions used on both occasions—*i.e.*, because in John vi. we read of 'eating the flesh of the Son of Man, and drinking His blood,' and in the accounts of the Institution we read of 'eating that which is the body of Christ, and drinking that which is His blood.' Now, if these somewhat similar expressions *really* have the *same meaning*, then their respective *parts* must necessarily have the same meaning, otherwise it is impossible for the *whole* expressions to mean the same; *i.e.*, If 'to eat the flesh of the Son of Man, and to drink His blood,' really means the same thing as 'to eat that which is the body of Christ, and to drink that which is His blood,' then it necessarily follows (1) that the *verbs* to 'eat and drink' in the first sentence, must describe precisely the *same sort of acts* as are described by to 'eat and drink' in the second one; and (2) that the *objects* that are referred to in the first sentence to be 'eaten and drunk'—'the flesh and blood of the Son of Man'—must mean precisely the *same sort of objects* as are referred to in the second sentence, those which are said to 'BE the body and blood of Christ.'

But if (1) the *acts* of 'eating and drinking' mentioned in each sentence are of a *different sort*, or (2) if the *objects* referred to in both sentences to be 'eaten and drunk' are of a *different sort*, then it is simply logically *impossible* for the *whole* sentences to mean the same thing, however verbally similar they may at first appear to be. It is not at all necessary that *both* the acts of 'eating and drinking,' and the objects to be eaten and drunk, should be *shown* to be different, for if *either* the one (the acts) or the other (the objects) can be shown to be so, it will necessarily follow that the other *must* be different; *i.e.*, If (1) the *acts* of 'eating and drinking' spoken of in John vi. can be shown to be of an entirely different sort from the acts of 'eating and drinking' spoken of at the Institution, then the *objects* to be eaten and drunk mentioned in John vi. must necessarily be of an entirely different sort from the objects to be eaten and drunk mentioned at the Institution; or (2) If the *objects* to be eaten and

drunk mentioned in John vi. can be shown to be of an entirely different sort from the objects to be eaten and drunk mentioned at the Institution, then the *acts* of eating and drinking spoken of in John vi. must necessarily be of an entirely different sort from the acts of eating and drinking spoken of at the Institution.*

Now, we saw that it is theoretically and practically impossible to properly compare two things together, unless we can clearly see, perceive each of them first. Hence, before we can properly compare these two sets of expressions together, it is necessary that we understand, not only the meaning of John vi., but the meaning of the Lord's Supper also.

We must notice next, that this is not primarily an inquiry into what is the teaching of the Church of *Rome*, or what is the teaching of the Church of *England*; these may be easily gathered by teachable, unbiassed students, from an honest study of the dogmatic theology of these respective Churches.

A. The Church of *Rome* teaches that, by consecration, the Bread becomes the Body of Christ in such a manner, that 'the whole substance of the bread is changed into the substance of the Body of Christ, and the whole substance of the wine is changed into the substance of His Blood'; so that the *substances* of the bread and wine no longer remain, although the 'accidents' of the bread and wine (*i.e.*, their appearance, feel, smell, taste, etc.) remain unchanged. The Church of *Rome* holds, further, that by consecration, the *living*, glorified Body of Christ, which is in heaven, becomes locally 'really present' under the visible forms of bread and wine.

Now, this idea of the change of the *substance* of an object, apart from the change of its 'accidents,' was borrowed in the Middle Ages from the ancient system of philosophy, which was invented before the days of modern science. This particular distinction made by the ancient philosophers respecting the separation of the 'substance' from the 'accidents' of a material object, *could not* have been made in the present day, inasmuch as it is now known to be a purely theoretical notion—as a *fact* absolutely incapable of accomplishment. This idea is as much *rejected* by a scientific mind now, as is the other old and exploded idea that there are four elements—'earth, air, fire, and water.'

It seems to be too much forgotten in the present day that the question respecting the Bread and the 'Body' of Christ is *not* one of *theory*, but of *fact*, and therefore it must be treated by us, not in a theoretical manner, but as a question

* See pages 13, 14.

of fact, a practical matter. The point which we have to settle is not, How *might* the bread 'BE' the Body of Christ theoretically, in the abstract, but, How is the bread the Body of Christ as a matter of *fact*? *I.e.*, we have to consider things which we *know* to be *possible* in fact, not those which are impossible except in the imagination. The introduction into this question of the distinction and separation of the 'substance' from the 'accidents' of a material object, distracts the attention altogether from the main point, and concentrates it upon matters which are altogether *beside the mark*, because they concern things which are *not* possible in fact, but in the imagination only.

The 'Body' of which our Lord spake at the Institution, was, as He Himself said, 'His Body which was *given* (in sacrifice) for us'—*i.e.*, clearly His *material*, human Body. And even if we were to allow that He spake of His living, glorified Body, yet no one who considers what our Lord says about His living, *risen* human Body in Luke xxiv. 37-39, can deny or doubt that the resurrection Body of our Lord is a true *material*, human Body also. It unquestionably consisted of or contained, visible, tangible, and therefore *material* 'flesh and bones'; it was not (a) spirit.*

Now, whatever may be meant by the term 'substance,' the substance of any material object is, as a matter of fact, *incapable of separation* from its proper 'accidents,' and therefore it cannot be locally 'present' anywhere *apart from* such 'accidents.' The 'accidents' of a material object are the *natural manifestations* of the 'substance' to which they properly belong. Wherever the substance of a material object is locally present, there must necessarily be present its 'accidents' also. The local presence, as an actual fact, of a material object *apart* from its proper 'accidents' is *impossible*, and therefore should be incredible. A material object cannot be locally present anywhere unless accompanied by its proper 'accidents.' This is the case, entirely irrespective of the locality and dimension of the material object in question.

When our Lord wished to *convince* His disciples of the local presence of His *risen, living*, material human Body in the midst of them, He did so by appealing to their *senses*, which were called upon to judge by the necessarily accompanying 'accidents' of His risen Body.† Hence, the local presence of a material object (such as our Lord's human Body) necessarily implies the *possibility* of perceiving the

* For the meaning of the term 'spiritual body,' see page 85.

† It is perfectly clear from this, that our Lord's risen, living, human Body *now* is as surely possessed of the proper 'accidents' of a human body as is the human body of any one of us. John xx. 25, 27; Acts vii. 55, 56.

'accidents' of that object by the senses; and hence, where it is impossible to perceive in a particular locality the 'accidents' of a material object by the senses, it is impossible for anyone who retains the proper exercise of his reason and senses to believe that (the substance of) that material object is locally there present. Precisely the same sort of evidence which satisfied the disciples of the local presence of our Lord's risen human Body in the midst of them, must equally assure us now of the local absence of that same Body, when it (the evidence) is not forthcoming.

There seems to be an idea in some quarters nowadays, that the 'Body' which our Lord commanded His disciples to 'eat' in the Lord's Supper was *not* His *personal* Body, but something else—exactly *what* it seems impossible or difficult to express in words. But the 'Body' of which our Lord spake then was clearly (1) His human Body—*i.e.*, His *material* human Body of 'flesh and bones,' because it was that 'Body' which was 'given (in sacrifice) for us'; and it was also (2) His *personal* Body. He Himself said, 'This is MY Body,' etc. The pronoun 'MY' is distinctly *personal* and emphatic. *Before* the resurrection this personal human Body was a 'soulish' or 'psychical' Body, but *at* the resurrection it became a 'spiritual body'; still, both before and after the resurrection, it was our Lord's Personal human Body, and a material Body. As a simple matter of fact, our Lord never had any *other* human Body except His personal Body, any more than we have; hence, to deny that the Body which He commanded us to 'eat' in the Supper is His personal Body, is to deny that it is His human Body—*i.e.*, to deny that it is 'His Body' which 'was given for us'; *i.e.*, it is to say that it is NOT the Body which our Lord said it was. And to deny this, and at the same time to invent something purely theoretical, which never had or can have any existence in fact, and to call that 'His Body,' is hardly the conduct of those who make a proper exercise of their common-sense. As I said before, we have to deal with facts, and not mere theories. Sacerdotalists handle the wildest theories as if they were facts, and facts as if they were childish theories.

If Sacerdotalists really wish to convince anyone who retains the proper exercise of his reason and senses, of the truth of their theory of the 'real presence' of the living, human Body of our Lord in any locality or object—*i.e.*, that it is locally there as a matter of *fact*, they must do so in the *same way* that our Lord convinced His disciples of old: they must bid him exercise his *senses* upon the proper and necessarily accompanying 'accidents' of that living Body. So long as

plain facts are ignored, the most wonderful theories, formed in total disregard of such facts, are not worth the breath that is expended in stating them, or the paper upon which they are written.

Hence, the demolition of the *premises* upon which the whole doctrine of Transubstantiation rests—*i.e.*, the establishment of the fact that the *act* of transubstantiation, apart from the change of ‘accidents,’ is scientifically *impossible*, naturally and necessarily demolishes the whole of the wonderful erection that has been built upon it. Hence, no doctrine of the Lord’s Supper which depends upon the theory of Transubstantiation as a foundation, can possibly be accepted by anyone now who retains the proper exercise of his reason and senses. Every doctrine concerning the Lord’s Supper which is founded upon any such theory, stands thereby self-condemned as impossible, and therefore untrue and incredible. Where the ‘accidents’ of a material object remain unchanged, there the ‘substance’ of that object remains unchanged also; and where the ‘substance’ is changed, there the ‘accidents’ are changed also (*cf.* John ii. 9, 10).

B. The teaching of the Church of England respecting the Lord’s Supper is perfectly plain and simple, and as easily to be comprehended by all who really *wish* to understand it, as is the teaching of the Church of Rome; only it should not be gathered from the writings of *individual* divines of the Church of England, or from the study of only one or two statements of the Prayer-Book, taken out of the context, as *some* seem to think, but by a *comprehensive* and harmonious grasp of *all* the statements to be found in the Prayer-Book and Articles. The following is a brief sketch of it:

(1) Twice over our Church *states* that, by ‘the Body and Blood of Christ’ she understands, not material, but ‘*spiritual* food,’ ‘an inward and spiritual *grace*.’*

(2) Twice over she states that this spiritual food is ‘*spiritually* eaten and drunk.’†

(3) In Article XXVIII. she plainly states, that ‘the Body of Christ (this spiritual food) is eaten in the Supper, *only* after an heavenly and spiritual manner.’ And that the mean whereby the Body of Christ is eaten in the Supper is *faith*.‡ This is precisely equivalent to saying that it is eaten by *faith only*, and not with the mouth; for if the Body of Christ is eaten with the mouth, then, so far from being eaten ‘after an heavenly and spiritual manner *only*,’ and ‘by *faith*,’ it is *not* eaten by faith *at all*.

* First long Exhortation, second Thanksgiving, and Catechism.

† Third long Exhortation, and Article XXVIII.

‡ *Cf.* ‘Feed on Him in thy heart by faith,’ etc.; and Heb. xiii. 9.

(4) In the Catechism she states, that 'the *faithful* (those who are 'full' of a living 'faith' in Christ)* *verily and indeed* take and receive (*i.e.*, spiritually, by faith) the Body and Blood of Christ (this spiritual food) in the Lord's Supper.'

(5) In Article XXIX., on the other hand, she states plainly, that 'the wicked, and such as be void of a living *faith*, are in *no wise*† partakers (spiritually) of (the Body and Blood‡ of) Christ' (the spiritual food), although they do eat and drink with the mouth 'the sign or sacrament of so great a thing.'

(6) As a natural consequence of the view held by her, she teaches—

(a) That it is possible for the *wicked* and those devoid of a living faith, to eat and drink the bread and wine with the mouth, *without* eating and drinking (spiritually) the Body and Blood of Christ (the spiritual food) by faith. And

(b) That it is possible for the 'faithful' (sick) to eat and drink (spiritually) the Body and Blood of Christ (the spiritual food) 'in their hearts by faith,' *without* eating and drinking the bread and wine with the mouth. And all this makes it perfectly clear, that our Church does not consider 'the inward and spiritual grace' (the Body and Blood of Christ) to be locally present *in* or with the elements of bread and wine; else *neither* of the last two acts would be *possible*, and *neither* of these statements *true*.

It is perfectly clear, too, that if it is possible for a *sick* person to perform the spiritual acts of eating and drinking the Body and Blood of Christ 'in his heart by faith' (without partaking of the bread and wine), it is equally possible for one who is *whole* to do so too (since, as we have seen, our Church holds that the Body and Blood of Christ, the 'inward and spiritual grace,' are eaten and drunk 'by faith only'): unless anything so absurd can be supposed, as that a *sick* person is *better* able to perform spiritual acts upon spiritual food by the exercise of faith, than one is who is *whole*.

(7) The *region* in which the spiritual eating and drinking of this spiritual food (the Body and Blood of Christ) by faith takes place, is the *heart*;§ and that *part* of us which is to be benefited by such spiritual eating and drinking, is the *Soul*.|| And the *only method* or means whereby this spiritual eating and drinking is performed upon this 'spiritual food,' 'grace,' is, as we have already seen, a living *faith*.¶

All these points must be *remembered* by us, whenever and wheresoever we find our Church speaking of 'eating and

* Catechism, last answer.

† 'Nullo modo.'

‡ See Title.

§ Cf. 'Feed on Him in thy heart by faith,' etc.; and Heb. xiii. 9.

|| Catechism.

¶ Article XXVIII.

drinking' the 'Body and Blood of Christ.' They were understood by our Reformers when they drew up our formularies, and must therefore be understood and remembered by us, if we would understand what they wrote. Besides this—

(8) Our Church states *positively*, respecting the present *living*, glorified Body of Christ's human nature, (a) that 'it is in heaven,' and (b) that 'it is *not here*' upon earth.* Therefore, according to her teaching, it is not only not in the elements, but not even anywhere upon earth; and if it is not anywhere upon earth, it is clearly not in or with the elements. And—

(9) In addition to all this, our Church makes an express and specific statement respecting what *she* understands by 'eating and drinking' 'the Body and Blood of Christ.' She says that, 'If a man do truly repent him of his sins, and *stedfastly believe* that Jesus Christ *suffered death* upon the Cross for him, and *shed His blood* for his redemption, earnestly *remembering* the benefits he hath thereby, and giving Him hearty thanks therefore, he *doth* (*i.e.*, by performing these spiritual acts) eat and drink (spiritually, in his heart by faith, the *only* method in which our Church allows that they can be eaten and drunk *at all*) the Body and Blood of our Saviour Christ profitably to his soul's health,' whether he literally eat and drink the bread and wine with the physical mouth or not.†

Although the *circumstances* contemplated here, in which the exact method of 'eating and drinking the Body and Blood of Christ' is so plainly stated, are exceptional, yet the *method* in which 'the Body and Blood of Christ' are 'eaten and drunk' in these circumstances, is, according to our Church, *identical* with the method in which they are eaten and drunk in *ordinary* circumstances, viz., spiritually 'in the heart, by (the exercise of a personal, living) faith.' The difference in the circumstances does not in the least *affect* the *method* in which the 'inward and spiritual grace' is 'eaten and drunk.' Only, in the circumstances here contemplated, it is *divorced* from the usually accompanying outward and visible acts of eating and drinking with the mouth, which, in normal circumstances, are performed simultaneously upon the 'outward and visible signs.'

It is perfectly clear, from this precise and specific statement, that by 'eating and drinking' the 'Body and Blood of Christ' our Church does *not* mean 'eating and drinking' the material, human 'Body and Blood of Christ,' living or dead, but—*exercising* a personal, conscious *faith* in the *Sacrifice*

* Black Rubric.

† Third Rubric after the Communion of the Sick.

that Christ offered and the *Atonement* that He made upon the Cross, nineteen centuries ago.

Our Church repudiates the idea of any local 'presence' of the 'inward and spiritual grace' in the elements, too, by her *definition* of a Sacrament. She defines it as 'An outward and visible sign of an inward and spiritual grace,* given unto

* The comma that occurs (or should occur) after 'grace' in this definition of a Sacrament, is found in *every* standard Prayer-Book, *i.e.*, in everyone that possesses *any* authority whatsoever; and therefore its presence here is *certain*. It was *inserted* when the definition was *composed* in 1604, and was *retained* when the Prayer-Book was last *revised*, in 1662.

The presence of the comma then being certain, the construction of the sentence *requires* that the nominative to the first verb, 'given,' should be the same as that to the second verb, 'ordained'; and seeing that the nominative to 'ordained' is unquestionably the word 'sign,' it follows that the same word 'sign' must be the nominative to the verb 'given.'

Thus, a Sacrament is said to be—

'An outward and visible *sign* of an inward and spiritual grace,
 given unto us,
 ordained by Christ Himself,
 as a *means* whereby we receive the same, and a *pledge* to assure
 us thereof.'

This reading of this definition is also rendered practically *necessary*, because of the final clause—'a pledge to assure us thereof' (*i.e.*, of the grace). A 'pledge' *necessitates* the '*giving* and receiving' of something tangible, or audible, as, *e.g.*, the 'giving and receiving' of a ring in marriage, as 'a token and pledge' of the vow and covenant made between the man and woman. There can be *no* sort of *doubt* that the '*pledge* to assure us thereof,' at the end of this definition, refers to the '*sign*,' and a sign *cannot* be a 'pledge' to us of anything *unless* it is '*given* unto us'; hence there can be no doubt whatever, that the clause 'given unto us,' coming, as it does, after a comma, refers to the same nominative as does the parallel clause—'ordained by Christ Himself'; *i.e.*, to the word 'sign,' and not to the word 'grace.' It was the failure to see this idea *necessary* to a 'pledge' which caused the printers to carelessly or impertinently *omit* the comma after 'grace' in so many editions of the Prayer-Book, thereby leading people to suppose that our Reformers meant to say that the 'grace' is 'given unto us' (which, of course, 'goes without saying'), instead of saying what they meant to say, and really *did* say, that the 'sign . . . (is) given unto us, . . . as a pledge to assure us of the grace (being given)' also, *i.e.*, *if* we receive the sign in the right spirit, 'with a true penitent heart, and living faith.' It is quite certain that if the Revisers had meant 'grace-given unto us,' they would *never* have left the comma after 'grace,' but would have done what so many printers have done, because they have failed to understand our Revisers' meaning—*i.e.*, they would have *omitted* it. The presence of it shows that it was inserted and retained *deliberately*, intentionally.

Thus, in the one Sacrament, the 'sign' of water is 'given unto us' as a '*pledge* to assure us' of the receipt from God of the grace of Baptism; and in the other Sacrament, the 'sign' (of the bread and wine) is 'given unto us' 'as a *pledge* to assure us' of the receipt from God of the grace of the Lord's Supper, if we receive the Sacraments 'with a true penitent heart and living faith.' And all this is fully confirmed by Durel's Latin

us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.' Now, this is a perfectly *general* definition, covering the ground of *both* Sacraments; and as it is perfectly clear that our Church teaches nothing so *absurd* as that the 'inward and spiritual grace' of Baptism ('a death unto sin and a new birth unto righteousness') is locally 'present' *in* the element of water, she must not be understood to be so inconsistent as to teach that the 'inward and spiritual grace' of the Lord's Supper (the 'Body and Blood of Christ') is locally 'present' *in* the elements of bread and wine; else a serious discrepancy at once arises as touching what she teaches *generally* respecting the two Sacraments.

But in this definition, our Church repudiates the idea of any local 'presence' of the 'inward and spiritual grace' in the elements, by her use of the word 'pledge' also, applied to the elements of water, and of bread and wine. She says, that the 'water' of the one Sacrament, and the 'bread and wine' of the other, are 'pledges' 'given unto us' to assure us of the receipt of the 'inward and spiritual graces' of the two Sacraments. Now, this use of the word 'pledge,' applied to the 'outward and visible signs' of the Sacraments, *necessitates* the local *absence* from the 'signs' of the things of which they are the 'pledges'—viz., the 'inward and spiritual graces.' A 'pledge' is something 'given' by one person to another, as a security for and an assurance of something else, of which it is the sign and pledge. But the possession of the pledge distinctly and necessarily implies that it is something entirely *distinct* and *separate* from that of which it is the pledge or assurance, or security.* And hence, if the elements of

Version of the Prayer-Book, made at the instigation of Charles II., and with the assistance and approval of Archbishop Sancroft, in 1670, very shortly after the last revision of the Prayer-Book (1662); which (Latin Prayer-Book) ran through seven editions in thirty-four years. The Latin version of this definition runs, '*gratiæ, quod (i.e., signum) nobis datur,*' etc. And this, as well as the comma, proves *positively* that, at the last revision of the Prayer-Book, the 'given unto us' was *intended*, by those who revised the Prayer-Book, to refer to the 'sign,' and not to the 'grace.'

* In the kind of 'pledge' with which we are most familiar, the pledge (say a watch or a coat) is given and received as a pledge or security, that the *money* which is given to the *depositor* of the pledge, shall be repaid. The 'giving' of the pledge necessarily implies the local *absence* from it of the money of which it is the *pledge* or security.

The idea contained in the word 'pledge' covers a good deal more ground than that which is contained in the word 'sign.' As here used by our Church it implies, the 'giving' by God and 'receiving' by us of something visible, material, as a pledge of something invisible, spiritual; something which is not given *in* the pledge, or given in the same manner as the pledge; *i.e., not* into our hands by the Minister, but to our souls directly by God Himself.

'water' and of 'bread and wine' are, as the Catechism says, 'pledges' 'given unto us' of the 'inward and spiritual graces,' such a statement necessarily implies that the 'pledges' are entirely distinct and separate from the 'inward and spiritual graces'—*i.e.*, that the 'inward and spiritual graces' are locally *absent* from the 'pledges,' the 'water' and the 'bread and wine.'

We have a good illustration of what our Reformers understood by the word 'pledge,' by their use of it in the Marriage Service. We have there 'A ring . . . given and received, as a token (sign) and pledge' of 'the vow and covenant'; and in the Sacraments we have, 'the water' of the one Sacrament, and the 'bread and wine' of the other, given and received as signs (tokens) and pledges of the 'inward and spiritual graces.' But as no one supposes for one moment that the 'vow and covenant' are locally 'present' in the 'token and pledge,' the ring, and as no one supposes, as we have seen, that the grace of Baptism is locally present in the pledge, the water, so no one *ought* to suppose, that the 'spiritual grace' of the Lord's Supper is locally 'present' in the pledge, the bread and wine. He who does suppose any such thing, does not understand the proper meaning of one of the commonest words in the English language. It is perfectly clear, then, from this use of the word 'pledge' in the Catechism, that the Church of England really denies that there is any local 'presence' of the 'grace' of either Sacrament *in* the 'outward and visible sign and pledge.' The word 'pledge' of itself absolutely forbids any such idea.

We see then that what our Church understands by 'eating the Body of Christ' and 'drinking His blood,' is precisely what I have demonstrated to be the meaning of John vi. 51-56, expressed in the words, to 'eat the flesh of the Son of Man, and to drink His blood,' viz., a purely *spiritual* feeding in the *heart*, by the exercise of a living, personal, conscious *Faith*, upon our Lord's Sacrifice and Atonement. There is clearly *nothing* whatever *difficult* of *comprehension* in such a doctrine, or impossible or even difficult of *accomplishment* in practice, for one who possesses and can exercise a 'living faith.'

But it is perfectly clear that our Reformers failed to perceive any practical difference in the meaning of the expressions used by our Lord in John vi., and those used by Him at the Institution; they clearly held that John vi. speaks of what is commonly known as the 'grace of the Sacrament.'

Our Church has expounded the Lord's Supper upon precisely the same principle as that upon which we commonly

regard Prayer. In Prayer there is generally (1) 'an outward and visible sign,'—the kneeling down, the clasping of the hands, and the utterance of words; and also (2) an 'inward part or thing signified,' the praying of the *heart* to God. But, just as it is possible to kneel down, clasp the hands, and utter words of prayer *without* really 'praying' in our hearts, and also,—to pray in our hearts without kneeling down, clasping the hands, and uttering audible words, so it is possible, according to our Church's view of the Lord's Supper, to partake of the 'outward and visible sign,' the bread and wine, with the mouth, *without* partaking of 'the inward part or thing signified,' the 'Body and Blood of Christ,' 'in the heart by faith'; and it is also possible, to partake of the 'inward part or thing signified,' 'the Body and Blood of Christ,' 'in the heart by faith,' *without* partaking of 'the outward and visible sign,' the bread and wine, with the physical mouth. But, according to our Church, the proper and *normal* method of partaking of the Lord's Supper, just as the proper and normal method of praying, is, to *combine* the use of the 'outward and visible sign' *with* 'the inward part or thing signified.'

It is *only* when the partaking of the bread and wine with the mouth, is *accompanied* by the exercise in the heart of a spiritual act of living *faith* in the precious death and blood-shedding of Christ upon the Cross, that our Church states or *allows* that what *she* *understands* by 'the Body and Blood of Christ' are *really* eaten and drunk by the Communicant. She states plainly enough, that those who *fail* to exercise this accompanying spiritual act of living *faith* in our Lord's precious death and blood-shedding 'are in no wise partakers of (the Body and Blood* of) Christ,' although 'they do carnally and visibly press with their teeth the Sacrament of the Body and Blood'; and she adds that, in such a case, 'rather to their condemnation do (they) eat and drink the sign or Sacrament of so great a thing.' (Article XXIX.)

And, on the other hand, she states plainly enough, that he who (sick person) exercises this living personal faith in our blessed Lord's precious death and blood-shedding, '*doth* eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health,' although he may *not* partake of the Bread and Wine with the physical mouth.

I do not suppose for one moment, that the teaching of the Church of England as here set forth will be accepted by *every* member of our Church, because so many and various

* Cf. the title of Article XXIX. with the wording of these expressions in the *body* of it.

views are held by her members, some of whom do not seem so anxious to know *what* the Church of England really teaches, as to think that she teaches *their* individual views; which is absurd. The question at this moment before us, is *not*, what are the views of the *members* of the Church of England, but what is the doctrine that she *herself* sets forth in her standard theological documents—the Prayer-Book and Articles? And an honest, unbiassed study of these documents by an unprejudiced person, will convince him that her teaching in these standard documents is just *as correctly* here set forth, as the teaching of the Church of Rome has been.

CHAPTER VIII

SACERDOTAL ERRORS

THE modern sacerdotal doctrine of the Lord's Supper is not only not 'Catholic' doctrine, it is not even the teaching of any Church, ancient or modern, but one of mushroom growth, which sprang up under the nurturing of Dr. Pusey and others in the nineteenth century. It repudiates Transubstantiation, and nominally Consubstantiation, but holds a 'real presence' of the *living*, glorified body of Christ, locally in, or with, and under the visible forms of, the consecrated bread and wine; so that the Body of Christ is eaten in and with the bread, and the Blood of Christ is drunk in and with the wine, not by the exercise of a living faith, but by the physical mouth.* It is hardly necessary to point out,

* It will be wise, perhaps, to point out here a *fallacy* in Dr. Pusey's logic, which seems to have deceived even himself. He argued thus: 'Our Lord said, "This is My Body which is given for you." Since, then, it was His *true* Body which was given *for us* upon the Cross, it is His *true* Body which is given *to us* in the Sacrament.' But there are two or three words omitted from this piece of argument, the insertion or the omission of which makes all the difference between a sound and an unsound conclusion—*i.e.*, between truth and error. He *ought* to have argued: 'Our Lord said of the bread, "This is My Body which is given for you." Since, then, the bread "was" in some good and real sense our Lord's Body which was given *for us* upon the Cross, and the Body which was given for us upon the Cross was our Lord's *true* Body, therefore the bread which is given *to us* in the Sacrament "is," in some good and real sense, our Lord's true Body.'

By the omission of one step in the argument, Dr. Pusey's conclusion is rendered unsound and erroneous. To make his shortened argument sound, it must be amended thus: 'Since, then, it was His *true* Body which was given *for us* upon the Cross, therefore that which is given *to us* in the Sacrament (the bread) "is" (in some good and real sense)

as our Church does, how impossible it is, for anyone who retains the proper exercise of his reason and senses, to accept any such theory; for (1) the living, glorified human Body of Christ 'is in heaven, and not here' upon earth; and (2) it is 'against the truth of Christ's natural (human, material) Body to be at one time in more places (such as heaven and earth) than one.*' It is also impossible (3) for two distinct substances to occupy identically the same space at the same time; and (4) for a true human body to be contained in the space of a small, inanimate piece of bread. It was just *because* our Reformers repudiated the theory of the local 'presence' of the living human Body of our Lord in the elements, that so many of them were *burnt* at the stake.

There are some people who *profess* to object to argument upon subjects such as these; they are apt to say: 'I don't pretend to understand the Lord's Supper; I simply go by our Lord's words; He said, "This is My Body," and I believe what He said, without professing or attempting to understand it; I believe the bread to "be" His Body, simply *because* He said it "was."'

Now, this attitude may seem to some very humble, proper, and specious, but in reality it is very feeble, inconsistent, and short-sighted, because (1) in the very words which are here used to *deprecate* argument, argument is employed; you cannot use the word 'because' *without* resorting to argument; it is simply a *reason* given. Hence it is clear that those who speak as above do not object to *all* argument, but only to a certain *sort*.

Now, Logic, the science of arguing, may be described as of two sorts, sound and unsound, or good and bad. *Sound* logic is the coming to a conclusion respecting some matter, from sound premises and by sound reasoning. *Unsound* logic is the coming to a conclusion, from unsound premises or by unsound reasoning. And I do not think that anyone in his senses would deliberately and knowingly prefer unsound to sound logic. Hence everyone who desires to be able to give a *good* reason for believing anything, *must* depend upon logic—argument; and unless he deliberately prefers

His true Body"; or,—'it is that which "IS" (in some good and real sense) His true Body which is given *to us* in the Sacrament.' The insertion of the word 'true' makes not one jot or tittle of difference to the argument, if properly stated. The whole interpretation turns upon the meaning of the word 'IS'; *i.e.*, the proper sense in which that which is given *to us* in the Sacrament (the bread) 'IS' our Lord's true Body. By Dr. Pusey's way of putting it, he 'begged the whole question' which had to be determined.

* Black Rubric, and Article IV.

unsound to sound logic, he is bound to prefer good premises to bad ones, and sound reasoning to unsound. If not, he behaves, not like a man, but more foolishly than a child.*

Consequently, further (2), if a man says, 'I believe the bread to "be" our Lord's Body, simply because He said, "This is My Body," without pretending to understand it,' he is preferring *unsound* premises to sound ones, although he may not recognise the fact. For if we believe the bread to 'be' what our Lord said it 'was,' we have no right to *limit* what our Lord said to four words, when He spoke *more than four times four*. To believe four words only out of more than *four times four*, is certainly *not* to accept or believe what our Lord said, but *less than one-fourth* of it. So far from such an attitude, then, being indicative of 'faith,' it is really indicative of ignorance of how to argue fairly, and to come to any sound conclusion. It would be just as sensible, and just as much a sign of 'faith,' to take these words spoken by St. Paul, 'I can do all things,'† and to argue from them that St. Paul was clearly *almighty*.

Hence, if we really found our belief respecting the Lord's Supper upon the words of Christ, we are bound in all honesty to take *all the words* that He then spoke, and not less than one-fourth of them—*i.e.*, we must take the words as 'This is my Body which is given for you,' and 'This is my Blood which is shed for you, for the remission of sins.' And unless we wish to insult our Lord, by suggesting or insinuating that He then spake *nonsense*, we are bound to believe that He then spoke *sense*; and if so, then the words that He then spoke were *capable* of being understood, and were *meant* to be understood; especially when we remember that these very words were spoken with the express *object* of telling His disciples *why* they were to 'eat' the bread, and 'drink' the wine: 'Drink ye all of this, *FOR*,' etc. Hence, if we are possessed of reason and common-sense, we are *bound* to do our best to understand the meaning of these words; if we do not do so, it is practically a *confession* that we do not intend to make a proper exercise of our reason and senses.‡

Now, the theory of the 'real local presence' of our Lord's living, glorified human Body, in, or with, or under the outward forms of bread and wine, is common to *all* sacerdotal

* 1 Cor. xiv. 20.

† Phil. iv. 13.

‡ It should not be forgotten that *some* theologians apparently CANNOT argue (*i.e.*, do not seem to know the difference between sound and unsound argument), while *some*—very eminent men—altogether *decline* to do so, for some reason or other; their position or attainments are apparently considered to be so great, as to endow their statements, *per se*, with authority, without any other rhyme or reason.

views of the Lord's Supper,* and it has been evolved in the following way :

- (1) It is first *stated*, that our Lord said 'This is my Body,' as if these were the *only* four words that He then spake.
- (2) It is then *assumed*, without one jot or tittle of proof, that these four words refer to His risen Body—*i.e.*, that He meant, 'This is my *living*, glorified Body.'
- (3) It being taken for granted, then, that it is our Lord's *living*, glorified Body that is spoken of, it is, according to 1 Cor. xv. 44, 'a spiritual body'; and this is further *assumed* to mean,—a body composed of, or of the nature of, spirit, and not matter. From this it is concluded, that the 'spiritual body' of Christ can be spiritually present anywhere—*i.e.*, present 'after the manner of a spirit'; and hence it is still further assumed, that it can occupy any space, however large or small, and can be locally 'present' in any number of places at one and the same time.
- (4) The next deduction is, that, the Deity of our Lord being now permanently united to His risen humanity, wherever His living Body is, there must be locally present His Deity also. And hence, our Lord's living, glorified human Body, being 'really present' locally in or with the elements of bread and wine, 'after the manner of a spirit,' His Deity must be there locally present also, and therefore should be 'adored.'

Thus, in order to prove that the *Deity* of our Lord is locally present in or with the elements of bread and wine, and so may be 'adored,' the 'real local presence' in them of the *living*, glorified *Body* of Christ is first assumed. As far as I am aware, there is no alleged local presence of the Deity in the elements, *apart from*, and independent of, the assumed local presence there of the living, glorified *Body* of Christ. So that if it can be shown that, as a matter of *fact*, the living, glorified Body of our Lord *is not*, and could not be, locally *present* in or with the elements, it will be equivalent to proving that the Deity of our Lord is not locally present therein.

The theory of the Deity of our Lord being 'really present' locally in, or with the elements, is not founded *directly* upon anything that Christ has said, but it is merely a *deduction* drawn from a forced and unsound interpretation of four words spoken by our Lord, taken entirely away from their context. When, however, the *whole* of what our Lord then said is properly understood, it is clearly seen, not only that there is not a

* It was held by Luther also, who was *not* a Sacerdotalist, but a Protestant.

shadow of a foundation for the theory, but that it is actually incompatible with a proper understanding of our Lord's words; *i.e.*, His words, taken as a whole, really *forbid* such an interpretation being put upon them.

In order, then, to arrive at such a solemn and momentous conclusion as is referred to above,—the 'real presence' of the living Body and Deity of our Lord locally in or with the elements, the *premises* upon which it is founded must be absolutely certain, and the *steps* in the argument must be perfectly clear; otherwise, if there be any single part of the foundation, or any single step in the argument, unsound, the conclusion will be utterly worthless and untrue. It will be precisely like working out a mathematical problem, with a fundamental mistake in it.

The above four points in the evolution of this doctrine of the 'real presence' may be compared to four floors of a building; and it must be confessed that the top floor of all is certainly a most wonderful piece of theological architecture. But in order to insure the *stability* of the top 'floor,' it is clearly essential to see that the lower floors are well-built and stable. Now, a glance at these lower 'floors' will show us that they consist of *two assumptions* and *one statement*. And a little closer inspection will show that (a) *each* of the two assumptions is *unsound*, and (b) that the *statement* is practically *untrue*. Of what conceivable value, then, can the top 'floor' be, *i.e.*, the doctrine of the 'real presence' that is built upon such a foundation?

The *two assumptions* referred to as unsound are:

- (1) that our Lord's living, glorified Body being a 'spiritual body,' means that it is a body *composed of*, or of the nature of, spirit, and not matter; and therefore that such a body can be locally present anywhere 'after the manner of a spirit,' and in any number of localities at one and the same time; and
- (2) that the words 'This is My Body' mean, 'This is My *living*, glorified Body.'

The *statement* referred to as practically untrue is, that our Lord stated, 'This is My Body.' This is practically untrue, inasmuch as our Lord spake several *more* words than these four, and the additional words that He spake, render the interpretation that is put by sacerdotalists upon these four words, absolutely untenable and *impossible*; *i.e.*, the additional words render it impossible for an unbiased student to understand the first four words to mean, 'This is My *living*, glorified Body.'

A. The first of the two assumptions referred to as unsound,

is, that our Lord's living, risen, human Body, being now 'a spiritual body,' it is possible for it to be locally present anywhere, invisibly, 'after the manner of a spirit,' and 'in more places than one at one time.'

This argument, however, does not say much, for either the care or the intelligence with which those who make use of it study the New Testament. For it proceeds upon the *assumption* that the term 'a spiritual body' (as used in the New Testament) is the opposite of 'a material body,' and that it means a body *composed* of spirit. Even if it *did* mean this, it would not follow that such a 'body' could be present 'in more places than one at one time,' since, as far as we know, no 'spirit' possesses the property of *ubiquity* except the Spirit of God.

But a more careful study of Scripture shows us that the above is most certainly *not* the meaning of the phrase 'a spiritual body.' It occurs in one passage only,* and is there *contrasted*, *not* with a *material* body, but with 'a natural body,' or, more correctly, 'a *soulish* (or "psychical") body,' a term which undoubtedly refers to the statement made in verse 45, that 'Adam was made a living soul,' and so had 'a soulish body,' whatever that may exactly mean. It is with *this* expression that we find the other one, 'a spiritual body,' contrasted.

Now, it is clear, from a moment's consideration, that 'a soulish body' does *not* mean a body *composed* of soul; *i.e.*, the word 'soulish' does *not* in the least refer to the *substance* of which the pre-resurrection or 'soulish' body is composed; and hence it *cannot* be logically argued, or taken for granted, that 'a spiritual body' means a body *composed* of spirit. For it is contrasted, *not* with a 'material,' but with 'a soulish' body; and, therefore, since the term 'soulish' does *not*, as a matter of *fact*, refer to the substance of which the 'soulish' body is composed, the term 'spiritual' does *not* refer to the *substance* of which the 'spiritual' body is composed. And hence it is no more fair or true to say, that 'a spiritual body' can be locally present anywhere 'after the manner of a *spirit*,' than it is to say, that 'a soulish body' can be locally present anywhere 'after the manner of a *soul*'; in fact, the one statement is as *ridiculous* as the other *would be*. The human body, both before and after the resurrection, is ever in *substance*, a true *material* body, and therefore, it cannot at any time be locally present anywhere, either 'after the manner of a *soul*,' or 'after the manner of a *spirit*.'

But, further, it is capable of logical *demonstration*, that the term 'spiritual body' *does not*, as a matter of *fact*, mean body *composed* of spirit. There can be no doubt whatever, that our Lord's resurrection body contains or consists of 'flesh, bones,

* 1 Cor. xv. 44.

and all things appertaining to the perfection of man's nature.* But if the term 'spiritual,' applied to our Lord's resurrection body, means 'body *composed* of spirit,' and if that body contains or consists of 'flesh, bones, etc.,' then clearly the '*flesh, bones, etc.,*' of which His resurrection body consists, must be *composed* of spirit. But this is specifically *denied* by our Lord Himself in Luke xxiv. 39, where we find that the disciples, astounded at the local 'presence' of His risen (*i.e.*, spiritual) *body* in the midst of them, '*supposed* that they had seen a spirit.' Our Lord said in reply to this supposition, 'Handle Me and see, for a spirit hath *not* flesh and bones, as ye see Me have.'† Hence clearly, 'the flesh and bones' of His resurrection body are *not* composed of *spirit*, but of *matter*; and therefore, His resurrection body, which consists of or contains 'flesh and bones,' is *not* composed of spirit, even though, when contrasted with 'a soulish body,' it is called 'a spiritual body.' It is thus *demonstrated* that the term 'spiritual,' in the phrase 'spiritual body,' does *not* mean body 'composed of spirit'; and therefore the 'spiritual (but *material*, resurrection) body' *cannot* be present anywhere 'after the manner of a spirit,' or, 'in more places than one at one time.'‡

Wherever the resurrection body is 'really present' locally, it *must* be present 'after the manner of a body'—corporally, *materially*. If it is not so present, it is not 'really present' at all. Hence the sacerdotalist's conclusion, that our Lord's present living human body (being 'a spiritual body') can be locally 'present' anywhere 'after the manner of a spirit,' or 'in more places than one at one time,' is seen to be *absolutely erroneous*. It is a sheer *invention* of man, arising from a *mis-interpretation* of a Scripture phrase, taken out of its context, in order to give some *appearance* of Scripture support to the mediæval theory of the 'real local presence' of Christ's living human Body locally in the consecrated elements. This is clearly, then, *one place* or direction in which sacer-

* Article IV. ; Luke xxiv. 30, 39.

† How could a 'spirit' eat, or be handled, or held? Cf. Matt. xxviii. 9; Luke xxiv. 43; John xx. 17, 20, 25, 27.

‡ This is clearly taught by the Church of England in the Black Rubric, and by her acceptance of the three Creeds. A 'soulish body' (σῶμα ψυχικόν) probably means,—a body possessed of a life that depends upon and is governed by the animal soul (ψυχή). Whereas a 'spiritual body' (σῶμα πνευματικόν) probably means,—a body possessed of a life that depends upon and is governed by the Spirit of God. If, in the 'soulish body,' 'the blood is the life' (ψυχή), then, in the 'spiritual body,' the Spirit is life; and since we are told plainly that (the combination of) 'flesh and blood shall not inherit the Kingdom of God,' it looks as though the resurrection body were to contain *no blood*. In harmony with this idea, we find our Lord saying, after His resurrection, 'A spirit hath not flesh and (not blood, but) bones, as ye see Me have.'

dotalists have *gone astray* from the *truth* of God as found in Holy Scripture. The resurrection body, though 'a spiritual body,' is *not* a body consisting or composed of 'spirit,' but is as true a *material* body as is the pre-resurrection or 'soulish' body.

It may be well to notice here, the unsoundness of the illustration made use of by Martin Luther, to show the possibility of Consubstantiation; its acceptance by him must be ascribed to the unscientific nature of the age in which he lived. The illustration was, that just as when an iron bar is heated in the fire, heat as well as iron are 'present' in the bar, so, after the bread and wine are consecrated, there become 'present' in the elements (at the reception) the Body and Blood of Christ as well as the bread and wine. But a short consideration of this illustration will suffice to show us, that it is both (1) *unscientific*, and also (2) *destructive* of the very theory which it was considered to illustrate and support.

1. It is *unscientific*. Heat is *not* another 'substance' present 'in, with, or under' the iron; but it is considered to be only a vibratory movement of the molecules of the metal, producing the 'effect' that we call 'heat.' There is no 'presence' in the iron when hot, of any other 'substance' than when it is cold. Hence this *cannot* illustrate what Martin Luther seemed to think it did—the simultaneous 'presence' of two distinct 'substances' in one and the same form and space.

2. The illustration is also *destructive* of the very theory which it was thought to illustrate and support. Whenever (to use common language) anything more than normal heat is present in a bar of iron, such a 'presence' is at once *evident* to the *senses*: it can be felt, and, if there be sufficient of it, it can be seen (as when iron is red-hot); it can always be detected by a thermometer, or in other ways. Hence, if there be any true parallel between Consubstantiation and a heated bar of iron, it follows that the 'presence' of the Body and Blood of Christ in the bread and wine must be at once *evident* to our *senses*—i.e., to our touch, or to sight, or to taste, etc. If no abnormal heat in a bar of iron which is *stated* to be 'hot,' is evident to the senses, it is *NOT* there; and, therefore, if the Body and Blood of Christ stated to be 'present' in the consecrated bread and wine, are not evident to the senses, they are *NOT* there. So far, then, from Luther's illustration tending to confirm the theory of Consubstantiation, or the local 'presence' of our Lord's living, glorified Body and Blood in or with the bread and wine, it is directly destructive of it. And, just as we *do not* believe that there is any abnormal heat present in a bar of iron, where it is not

perceptible to the senses, so we *ought not* to believe that the Body and Blood of Christ are 'present' 'in, with, or under' the form of the consecrated bread and wine, where (and because) such a 'presence' is not perceptible to the senses.

B. It is possible to show next, that the second assumption of sacerdotalists, viz., that 'This is My Body,' means 'This is My *living*, glorified Body,' is unsound. So closely connected, however, is this second assumption with what I have called the practically untrue statement that our Lord spake *merely* these four words, that these two errors may be treated and disposed of together. They may be handled in the following manner:

- (1) It may be shown that the *teaching* of the *New Testament* respecting the living, glorified Body of Christ, is absolutely *incompatible* with the theory of the local presence of that Body, in, or with, or under the form of the bread and wine;
- (2) It may be shown that the essential *attributes*, or properties, of a true human *body*, living or dead, are absolutely *incompatible* with such a theory; and
- (3) It may be shown that, as a matter of *fact*, when our Lord said 'This is My Body,' etc., He did *not* mean, 'This is My *living*, glorified Body,' but 'This is My sacrificed and (therefore) *dead* Body.'

This theory of the 'real presence' is rendered untenable if only *one* of these points can be shown; how much more untenable and incredible must it be, if they can all three be shown!

It can be shown, then, first, that the teaching of the New Testament respecting the living, glorified Body of Christ, is absolutely *incompatible* with the theory of the 'real presence' of that human Body locally in or with the elements of bread and wine. Now, it is evident enough that, in order to prove this, it will *suffice* to show that, until our Lord comes back again visibly to earth, His personal human Body *is not*, as a matter of fact, anywhere locally present here upon earth, but still in heaven. For if it is not anywhere locally present upon earth, it is clear that it is not locally present in or with the elements of bread and wine.

There are, then, many expressions used in the New Testament concerning the *Man* known as 'Jesus,' respecting what is commonly known as His Ascension; and these expressions can only refer to motion—movement *from* one locality and *to* another. Hence they *must* refer to the movement or removal of our Lord's living human *Body* from earth to heaven.*

* The 'heaven' spoken of in such circumstances must be necessarily a *locality*, and a locality removed from this earth, otherwise these statements are practically nonsensical.

(a) *It was abundantly foretold :*

John xiv. 2, 3: 'I go to prepare a place for you' (in my Father's house).

John xiv. 12: 'I go unto My Father.' Cf. verse 28; xvi. 16, 17.

John xiii. 1: 'Jesus knew that . . . He should *depart out of this world* unto the Father.'

John xvi. 7: 'It is expedient for you that I go away.' 'If I depart,' etc.

John xvi. 10: 'I go to My Father, and ye see Me no more.' Cf. verses 5, 28.

John xx. 17: 'I *ascend* unto My Father and your Father,' etc.

(b) *Our Lord's Ascension was seen to happen :*

Luke xxiv. 51: 'While He blessed them He was parted from them and *carried up* into heaven.'

Acts i. 9: 'While they beheld He was *taken up*.'

Acts i. 11: 'Ye have *seen Him go* into heaven.' Cf. John vi. 62.

(c) *It is stated to have occurred :*

Mark xvi. 19: 'He was *received up* into heaven.' Cf. 1 Tim. iii. 16.

Acts i. 2: 'The day in which He was taken up.'

Acts i. 11: 'This same Jesus . . . is taken up from you into heaven.'

(d) *Our Lord is stated to be now locally in heaven :*

Col. iii. 1: 'Seek those things which are above, *where Christ is*, seated on the right hand of God.' Cf. Rev. v. 13.

Heb. viii. 1: 'We have such an High-priest who is set on the right hand of . . . the Majesty in the heavens.' Verse 4: 'If He were on earth,' etc.

Heb. ix. 24: 'Christ is . . . entered . . . into heaven itself, now to appear in the presence of God for us.' Cf. iv. 14; vi. 20.

1 Pet. iii. 22: 'Jesus Christ . . . is gone into heaven, and *is on* the right hand of God.'

(e) *He is now visibly present locally in heaven :*

Acts vii. 55, 56: 'Stephen . . . looked up . . . into heaven, and saw . . . Jesus standing on (or at) the right hand of God.'

Rev. v. 6: 'I beheld, and lo, in the midst of the throne . . . stood a Lamb, as it had been slain.'

Rev. vii. 9: 'I beheld . . . a great multitude . . . stood before the throne and before the Lamb.'

Rev. vii. 17: 'The Lamb which is in the midst of the throne.'

Now, many of these texts *can* refer to our Lord's living human *Body only*, because He is said to have been 'seen.' It was never 'seen' to be anywhere without being really present in the locality where it was seen to be. And when our Lord was seen to be present in one locality, He was not bodily locally present elsewhere at the same time. So that—

- (1) He, in human form, *visibly ascended*, left the world.
- (2) He is *stated* to be now locally in heaven.
- (3) He is *visibly* present locally in heaven.
- (4) He cannot be locally present in human form here upon earth without 'coming back again.'
- (5) He *is to come* again some day, but that 'coming' is to be a *visible* one, similar to His departure,* and therefore a bodily 'coming'; and this visible, bodily 'coming' is termed in Heb. ix. 28 His appearance 'the *second* time,' a phrase which distinctly implies that between the two visible 'comings' of our Lord to earth in human form there will be *no other*.
- (6) This 'second coming' of our Lord's human Body from heaven to earth had not taken place when the canon of the New Testament was closed, or even when the three Creeds were drawn up; nor has it, as a matter of fact, taken place since.†
- (7) Hence, for as long a time as He is visibly present locally in heaven, and not visibly present locally upon earth, He is bodily present in heaven, and not bodily present anywhere upon earth.‡

In addition to this, ever since the Ascension, our Lord, in respect of His human Body, has been regarded as locally *absent* from this earth.§ So, too, the expression in Heb. viii. 4, 'If He were upon earth,' etc., practically *denies* the local presence upon earth now of His living human Body.||

C. If, further, it can be shown that the theory of the real presence of the human Body of Christ locally in the elements

* Acts i. 11; Matt. xxvi. 64; Rev. i. 7.

† John xxi. 22, 23; 1 John iii. 2; Rev. xxii. 7, 12, 20.

‡ The Ascension was as *real* a removal of our Lord's *risen* human Body locally from this earth, as His Resurrection was a real removal of His *dead* human Body locally from the tomb; so that, if it was true for the Angel to say of His *risen* human Body, 'He is *not here* (in the tomb) for He is risen, as He said,' it is equally true for us to say now of His ascended human Body, 'He is *not here* (upon earth) for He is ascended, as He said.'

§ Acts i. 21, 22, iii. 20, 21; 2 Cor. v. 6, 8; Phil. i. 23, iii. 20.

|| *I.e.*, this expression would be *nonsense* if the sacerdotal doctrine of the 'real presence' were true.

is absolutely *incompatible* with the *essential attributes* or properties of a true and perfect human Body, alive or dead, then even a child will be able to see that such a fact, of itself, altogether disproves the theory.

Now, among the essential attributes or properties of a true and perfect human Body, alive or dead, there are these,—Locality and Dimension. By *Locality* I mean what our Church so well expresses in the words, ‘It is against the truth of Christ’s natural Body* to be at one time in more places than one.’ This is clearly a conclusion respecting our Lord’s human Body, derived from what we know respecting our *own* human bodies. If our Lord’s Body is as true a human Body† as our bodies are, then clearly Locality is one of its essential attributes—*i.e.*, it can be in one locality only at one time; for as long a time as it is present in one locality it cannot be present in another. It is simply as impossible for our Lord’s true perfect human Body, alive or dead, to be locally present in two distinct localities (as, *e.g.*, heaven and earth) at one and the same time, as it is for *our* bodies to be so locally present in England and America. Nor is there anything in Scripture inconsistent with this conclusion.‡ Hence, clearly, if our Lord’s true human Body is now locally present in heaven, as Scripture, and the Catholic Church in the three Creeds, so plainly state, it is impossible for it to be locally present now anywhere upon earth. And so this essential attribute of our Lord’s true human Body (Locality) absolutely *forbids* the notion of the real presence of that Body now upon earth, and therefore in the elements of bread and wine. It also as plainly forbids the notion that our Lord’s true human Body can be locally present in two thousand, or even in *two*, different churches at one and the same time.

Besides this, if our Lord’s true human Body can be locally present in two or in two thousand *separate* churches or

* Black Rubric. The term ‘natural body’ found here, is used to distinguish between the ‘body’ of our Lord’s human ‘nature,’ and His mystical ‘body’ the Church. From the previous sentence it is perfectly clear that this ‘natural body’ of our Saviour Christ is (*stated* by our Church to be) (now) ‘in heaven and not here’ upon earth; *i.e.*, the term ‘natural body’ is here applied to the *living* glorified Body, and has no reference whatever to the same term found in 1 Cor. xv. 44. It does *not* mean here ‘a soulish body,’ *but* His ‘spiritual body.’

† I have already clearly shown (page 72) that the ‘Body’ of which our Lord spake at the Institution was (1) His *material*, human Body, and (2) His *personal* Body.

‡ Matt. xxviii. 6; Luke xxiv. 3, 6, 23, 24. It would be just as reasonable to believe that our Lord’s human Body was ‘really present’ locally in heaven, all the time that it was visibly here upon earth, as it is to believe that it is ‘really present’ locally upon earth, now that it is visibly in heaven.

localities at once, then, unless it be assumed that His Body is divided up into the requisite number of *parts*, it is necessary to assume that our Lord possesses as *many* human bodies as there are separate localities to be occupied.

Facts are plainly superior to any number of theories which will not harmonize with such facts. *Theories*, if they would be sound and true, *must* be made to *harmonize with facts*, not facts to harmonize with theories.

Another essential attribute of our Lord's true and perfect human Body, alive or dead, is that of *Dimension*, by which I mean that our Lord's Body must have the proper dimensions of a human body. Although, undoubtedly, our Lord's human Body could do some things which our human bodies cannot do, yet there is no hint in the New Testament of it being able to be locally present in (*e.g.*) the space of one cubical inch, or of two cubical inches, or in any space less than that required for the 'body' of an ordinary human being. To suppose that the true human Body of our Lord can be contained in as *small* a dimension as one cubical inch of bread, is precisely as absurd as to suppose that the same human Body can occupy as *large* a dimension as a whole Church, or even the whole universe. Such ideas are worthy only of the tales that are found in the 'Arabian Nights,' and have no better foundation in fact.

Our Lord's living human Body was frequently *seen* by His disciples after His resurrection, and there is not the slightest hint that it was anything else than perfectly *normal* in its dimensions. There is no such hint, *e.g.*, as that it was only one-tenth the size, or ten times the size, of a true human Body. Hence, in all honesty, we are bound to believe that the dimensions of our Lord's resurrection Body were entirely normal, and are so still. One has only to mention such an idea, as that it is possible for a true human body to be contained in the space of *one* cubical *inch*, or to fill a *whole church*, to show the intensity of its absurdity. Hence, this essential attribute of Christ's true human Body (Dimension) plainly contradicts the theory that that Body, alive or dead, can be really present locally within the dimensions of a small piece of bread.

The essential attributes or properties of dimension and of locality apply likewise to the *dead* human Body of Christ. The bread used at the Institution *could not* have been our Lord's *actual* dead body, because (1) His human Body was *not* then dead, any more than it is dead now; and (2) His dead human Body could not be contained in the dimensions of one cubical inch, or of one loaf of bread. The Lord's dead human Body was freely *seen* and *handled* by both

enemies and friends, and there is not the slightest hint that it was anything else than perfectly normal in its dimensions. Hence, no one who retains the proper use of his reason and senses can believe, either (1) the fact or (2) the possibility of the bread being our Lord's actual dead human Body, either at the Institution or now.

The common way in which sacerdotalists try to wriggle out of all such logical difficulties in the way of accepting their theories, is by saying 'It is a matter of Faith'; you must not inquire too closely into such matters; they are not meant to be understood. The obvious answer to such a 'defence' is to ask, 'Faith in *what*? In what God has *revealed*, or in what man has *invented*?' God has revealed *nothing* that is nonsensical, or contrary to our reason and senses; all that is contrary to our reason and senses is *not* what God has revealed, but what man has invented. And why we should be so 'credulous' as to believe what man has invented, however contrary to Scripture, contrary to our reason and senses, and contrary to fact, I for one quite fail to see, and decline to do. Common-sense forbids. 'When I became a man I put away childish things.' One thing for which our Lord's teaching was eminently conspicuous, was its strong, masculine 'common-sense'; whereas one thing for which the teaching of sacerdotalists now is most eminently conspicuous, is its lamentable *lack* of common-sense.

These two points, then, Locality and Dimension, being plainly demonstrated respecting our Lord's personal human Body, either of which is of itself sufficient to render this theory of the 'real presence' untenable and incredible, they are, when combined, simply insurmountable. And hence, no one who retains the proper exercise of his reason and senses *can* believe, that a small piece of bread 'is,' or contains, the actual human Body of our Lord, living or dead.

D. But there is a further and, if possible, even yet more serious objection to the theory of the 'real presence' of the living Body of the Lord Jesus in or with the elements of bread and wine, in that it *leads* inevitably to the practice of Idolatry. It could not well be otherwise, because, where the living glorified Body of Christ is, there must be locally present His Deity also; and where there is the local presence of the Deity, there 'worship' most naturally follows.*

But the worship of the Deity supposed to be present locally in or with a visible, material, *inanimate*, man-made

* The attitude of the disciples at the Institution, when they took the Bread and the Cup from our Lord's hands—*i.e.*, *reclining* around a common table—was certainly *not* a posture *indicative* of adoration, rendered either to the elements or to Christ Himself.

object, of any form, substance, or shape, is unquestionably and confessedly Idolatry. The common reason given by the *heathen* for worshipping or 'bowing down to' Idols, is either (1) that they represent the gods whom they worship, or (2) that the gods whom they worship are supposed and believed to be locally present in or with the Idols.*

Now, no reasons whatever for 'bowing down to' an idol being *mentioned* in the second commandment, it is clear that it is the *act* of 'bowing down to' an idol for *any* reason whatsoever, which is so strictly forbidden by God—*i.e.*, that the second commandment is an *absolute prohibition* of the *act* of 'bowing down to' any visible, inanimate, man-made object, as in any sense representing God.† Since, then, it cannot be doubted, that the worship of a god supposed to be locally present in a visible, inanimate, man-made object, is Idolatry, it cannot be seriously disputed or doubted, that the worship of the One *true* God, supposed and believed to be present locally in the bread and wine, is Idolatry. Idolatry is *not* the worship of a *false* god, for this is forbidden by the *first* commandment; but it is the worship of *any* god, true or false, as represented by, or supposed to be locally present in, a visible, man-made, *inanimate* object. So that the worship of the One true God, supposed to be represented by, or locally present in or with, a visible, material, inanimate, man-made object, is *just as much* Idolatry as is the worship of any other god in a similar way.‡ If, then, the Son of God is supposed to be present locally in or with such a visible object, as, *e.g.*, bread and wine, then the worship of Him supposed to be there so present is unquestionably Idolatry.

It can make no conceivable difference to this fact, if the human *Body* of Christ, *together with* His Deity, be supposed to be locally present in or with the bread and wine. If it would be Idolatry (as it unquestionably would) to worship or 'bow down to' such a visible object, on the hypothesis that the Deity was locally present in it, it is equally Idolatry to worship or 'bow down to' such an object, on the hypothesis that, *besides* the Deity, the human *Body* of our Lord also is locally present in it. Not even the actual local presence of the real living human *Body* of our Lord in or with such an object, could *prevent* the worship of the Deity

* In Maspero's 'Dawn of Civilization,' p. 641, we read: 'The statues became imbued, by virtue of their consecration, with the actual *body* of the god whom they represented.'

† Exod. xx. 4, 5; Deut. iv. 12, 15; Ps. cvi. 20; Isa. ii. 8, 9, xl. 18, 25, xlii. 8, xlv. 17, 19, xlv. 5.

‡ Exod. xxxii. 4, 5; 1 Kings xii. 28.

there present in it from being Idolatry; for Idolatry is the worship of the Deity under the form of a visible, inanimate, man-made object, and no supposed or real addition to that 'presence' can by any possibility make such a mode of worship *any the less* Idolatry.

It is *inconceivable*, then, that God (or the Son of God) should Himself do, or permit anything, which would tend to render the absolute prohibition contained in the second commandment null and void, as, *e.g.*, that He should conduce to rendering Idolatry lawful or excusable, by being locally present in or with any inanimate object, such as bread and wine. *I.e.*, In the face of the second commandment, the 'real presence' of the Son of God, together with, or apart from, His living human Body, locally in or with the bread and wine, is a *moral impossibility*. To interpret the words of the Institution, then, to teach this 'real presence,' is to *misinterpret* them; because it is to so interpret them as to make them absolutely repugnant to many *other places* of Holy Scripture, and to the plain command or prohibition of God Himself. Hence, clearly, such a theory is absolutely unsound; yet, even if it were sound, then the 'bowing down to' the inanimate elements, because of the real presence of God locally in them, would be none the less Idolatry; only in that case *God* would become the direct *Author of sin*—*i.e.*, of man committing an act which He has absolutely forbidden; and this is *incredible*. Nothing can well be more evident, then, than that this doctrine of the 'real presence' is not only without one jot or tittle of real foundation, but it is directly *contrary* to the whole tenor of God's Revelation.

The very fact that God has so absolutely forbidden any such act as 'bowing down to' a visible, inanimate, man-made object, as representing or containing God, *ought* to be the most *palpable proof*, to anyone possessed of sound common-sense, that the theory of the 'real presence' of God locally in or with the bread and wine, is a lie* 'of the first water.' People who, 'by bowing down to' the bread and wine, turn the elements into an Idol, are just as much guilty of disobedience as are those who are guilty of theft, or of murder, or of adultery. If the worship of God supposed to be locally present in or with the elements of bread and wine is *not* Idolatry, then *no such sin* as Idolatry is possible.

Mere 'belief' in the 'real presence' of God in the elements, unaccompanied by any proof of such a 'presence,' is not sufficient; the mere fact of 'believing' God to be present there, *cannot produce* that 'real presence' in the elements, if, as a matter of fact, God is not there. Unless it can be

* Cf. Isa. xliv. 20.

demonstrated that, as a matter of *fact*, God is locally present in the elements, then clearly, 'bowing down to' the bread and wine, is worship rendered to mere inanimate, man-made objects—*i.e.*, it is bald Idolatry. And, as we have seen, so far from this 'real presence' being capable of demonstration, it has, on the contrary, been demonstrated that it is a moral impossibility for God to be so present. *I.e.*, it is possible to prove, upon *moral* grounds, that, as a matter of fact, God is *not* thus or there present. Hence, to *believe* in such a 'presence' is to display the greatest 'credulity,' because it is to believe that which is contrary to our reason and senses, contrary to sound moral sense, and contrary to the plain teaching of God's Holy Word.

So, too, the idea which seems to be held by some in the present day, that by consecration the Holy Spirit enters into the bread, is an absolute invention of man, without the faintest shadow of a warrant from the Word of God. If the Holy Spirit *did* come into the bread, then the Holy Spirit would be the Agent in making that bread into an Idol—*i.e.*, of doing what the same Holy Spirit has absolutely *forbidden* man to do. And I ask, Is such conduct on His part conceivable? And is not the very *suggestion* of such a thing perilously near to 'blasphemy against the Holy Ghost?'—to assert that the Holy Spirit does anything, or can do anything, the doing of which would make Him the maker of an Idol—*i.e.*, guilty of sinning, and of causing man to sin?

The only conclusion, then, to which anyone *can* come who retains the proper exercise of his reason and senses, is, that the whole theory of the 'real presence' of God (the Father, the Son, or the Holy Ghost) locally in the man-made, inanimate elements, is a gigantic *falsehood*, absolutely devoid of any real foundation, either in Scripture or in fact. It would be difficult to invent a theory which, to a thoughtful mind, could more plainly or fully carry with it its own condemnation than this one does.

E. It can be shown, further, that, as a matter of fact, when our Lord said 'This is My Body,' etc., He did *not* mean 'This is My *living*, glorified Body,' but, 'This is My sacrificed and *dead* Body.' And if so, then even a child can see that this will be equivalent to proving the local *absence* of the Deity of 'the Man Christ Jesus' from the bread which '*is*' His *dead* Body.

It is perfectly evident, to begin with, that, at the Institution, our Lord *could not* by His 'Body' have meant His *living* Body, for the very simple reason that it was while He was yet visibly and audibly, living, moving, acting, and speaking in the midst of His disciples, that He gave them

certain, *visible*, separate, material, *inanimate* objects, one of which He said 'was' His 'Body given for them,' and the other of which He said 'was' His 'Blood shed for them.'

Even supposing, then, that the bread was literally in *substance* the Body of our Lord, in the only condition spoken of by Him, viz., sacrificed and *dead*, this fact would absolutely forbid, *exclude* the notion of the real presence of the Deity locally in His dead Body.* If the Deity were there locally present, then the bread would *not* 'be' the Body of our Lord in the only condition in which He spake of it, viz., slain, and therefore dead.

Now, in the way in which sacerdotalists interpret these four words, 'This is My Body,' they are guilty, to a certain extent unconsciously perhaps, of 'handling the Word of God deceitfully,'† inasmuch as the words in question can only be made to mean what sacerdotalists understand by them, by taking them completely *out of their context*. But to take these four words out of their context, and to interpret them as if they were the *only* four words then spoken by our Lord, is as unfair, unscholarly, and dishonest a proceeding as it is to so treat these other four words, 'We have an altar,'‡ or as it would be to so treat 'We have not a high priest,'§ or 'Go not from house to house,'|| or 'I can do all things,'¶ or 'Woe unto them that rise up early in the morning.'**

The sacerdotalist's interpretation of these four words, 'This is My Body,' is plainly contradicted in two ways: by our Lord's (a) *acts* and (b) *words*.

(a) It is contradicted by His *acts*. He gave the elements, which He said 'were' His 'Body' and His 'blood,' *not* mixed together, but entirely distinct and *separate* the one from the other, in material, time and space. And it is simply impossible for the 'Body' and 'Blood' of the same human being to be 'living,' if they are absolutely distinct and separate one from the other. To have even the real actual 'body' and 'blood' of the same human being, distinct and separate the one from the other, and to state concerning

* To believe or to say that the Divine Spirit of the Incarnate God-Man *left* His human Body when that living humanity died, no more denies or affects the *Deity* of that God-Man, than to believe or to say that our Lord's *human* spirit left His human Body when He died (Luke xxiii. 46) denies or affects His *Humanity*. It was the *living* 'Man Christ Jesus' that was the Son of God incarnate, not His mere Human Body. The union or unity of the Godhead and the Manhood of the God-Man was not destroyed by the death of His human Body, and the consequent absence from that Body for a time of the Divine and Human Spirits.

† 2 Cor. iv. 2.

|| Luke x. 7.

‡ Heb. xiii. 10.

¶ Phil. iv. 13.

§ Heb. iv. 15.

** Isa. v. 11.

them, 'These are the *living* body and the *living* blood of the same human being,' is to say that which is, as a matter of fact, simply *not true*.

(b) This sacerdotalist notion is contradicted by our Lord's words also. Our Lord did *not* say merely, 'This is My Body,' and 'This is My Blood,' leaving us to decide what He meant by these words; but He said of the bread, 'This is My Body which is *given* for you,' and of the wine, 'This is My Blood which is *shed* for you,' etc. And these words, taken as a *whole*, most distinctly imply that our Lord was *not* alluding to His then *living* Body and His *living* Blood, united the one to the other (or to His resurrection Body), but to His 'Body given in sacrifice'—*i.e.*, slain and *dead*; and to His 'Blood shed'—*i.e.*, *poured out* 'for the remission of sins.'

If, when our Lord said, 'This is My Body,' He meant, 'This is My *living* Body,' then clearly, by analogy, when He said, 'This is My Blood,' He must have meant 'This is My *living* Blood.' Whatever interpretation be given to one of these two parallel sentences, the interpretation given to the other must be similar; the two interpretations must stand or fall together. But if blood be 'living' blood, it cannot possibly be entirely *separate* from the 'body' to which it belongs, as, unquestionably, it was here; if it be entirely separate from its 'body,' it cannot possibly be 'living' blood, but 'shed,' 'poured out' blood, as our Lord here distinctly said His Blood was. The idea of 'life' in a human body is necessarily connected with the presence *in it* of the 'life-blood,' for 'the blood is the life.*' A human 'body' can

* Cf. Gen. ix. 4, 5; Lev. xvii. 11, 14; Deut. xii. 23, 24.

In the statement, 'The blood is the life,' the Greek for 'life' is not ζωή, the vital principle itself, but ψυχή, the *personal life* of the living animal, for as long a time as the blood circulates in the body of that animal. 'Life' (ψυχή) is not a synonym for 'blood,' because, although it is impossible for a body now to have life *without* having blood in its veins, yet it is possible for a body to have blood in its veins without having life (ψυχή), as, *e.g.*, in the case of an ordinary dead person. It is certain, too, that blood is not life of *itself*, because both the blood and the flesh of a dead person, or animal, will 'see corruption.' The *real meaning* of such a statement as, 'The blood is the life,' must be gathered from the *context* where it occurs. And from that it is perfectly evident that it means simply 'the life (ψυχή) of the *particular animal* of living flesh' in which it circulates. The blood of an animal may *truly* be called the 'life' of that animal, because to shed it, is to destroy that animal's personal life. The particular statement, 'The blood (*i.e.*, of a particular animal) is the life (ψυχή) (of that particular animal)' *must not* be construed into a *general abstract statement* such as, 'Blood is life' (either ζωή, or even ψυχή), irrespective of its locality or condition; to do so is to *pervert* Scripture. The blood of an animal is *not* itself life of *any* sort, *after* it has been shed—poured out. In Lev. xvii. 11 we are told—'the life (ψυχή) is *in* the blood.'

only 'live' for so long a time as the blood is present in it. If the blood is entirely separate from the body, life cannot possibly be present in that body any longer. To say that the blood of any body is 'shed,' 'poured out,' as our Lord did, is to say that that body is *dead*. The two ideas, of the presence of life in a body, and of separation of the blood from that body, are mutually incompatible and contradictory.

To understand our Lord to have said, 'This is My *living* Blood' of that which (1) He said was His *shed* blood, and of that which (2) was absolutely *separate* from that which He said 'was' His 'Body'; and to understand Him to have said 'This is My *living* Body' of that which was absolutely separate from that which He said 'was' His 'shed Blood,' is to understand Him to have said that which was simply *not true*. It is therefore simply impossible that He could ever have intended us to understand Him to mean or to say any such thing.

In fact, if the 'blood' of which our Lord spake was the blood which procures 'remission of sins,' as He distinctly said it was, then it must necessarily have been 'shed, poured out,' for the very simple reason that 'without shedding of blood there is no remission.*' If, then, by 'This is My Blood,' our Lord unquestionably meant 'This is My *shed* blood,' it necessarily follows that by 'This is My Body' He meant 'This is My *dead* Body,' *i.e.*, My Body slain in sacrifice for your sins. Hence it is *demonstrated* that our Lord spake of His 'Body' as it was before the Resurrection, sacrificed and *dead*, not as it was afterwards, or as it is now, —living; and that He spake of His 'Blood' as it was before the Resurrection—*shed*, poured out, not as it was afterwards, or as it is now.

And if the 'Body' of which our Lord spake in the words of the Institution, was *not*, as we have seen, His *living*, but His *dead* human Body, from which the Deity is necessarily absent, then, since the idea of the presence of the *Deity* (locally in or with the elements of bread and wine) is *deduced from*, and depends entirely upon, the theory of the local presence of His *living* human Body there, it is perfectly clear that the idea of the real presence of God locally in or with the elements, is not only *absolutely devoid* of any real or sound foundation, but it is entirely *incompatible* with the statements of our Lord in the words of the Institution. It is an absolute myth.

This, then, is *another place* or direction in which sacerdotalists have gone *astray* from the *truth* of God as revealed

* Heb. ix. 22.

in Holy Scripture. If words and facts are of any value, nothing is clearer than that our Lord spake, not of His living but of His *dead* Body and *shed* Blood.

I have, then, shown—

- (1) That although our Lord's living, glorified Body, may be and is (according to 1 Cor. xv. 44) 'a spiritual body,' yet that Body is in substance a true *material* body still, and therefore it cannot be present locally anywhere 'after the manner of a *spirit*,' or 'in more localities than one at one time.'
- (2) That the theory of the 'real presence' of the living glorified Body of our Lord locally in or with the elements, is *incompatible* (a) with the teaching of the New Testament, and (b) with the essential properties or attributes of a true human body, living or dead. And
- (3) That, as a matter of fact, when our Lord said, 'This is My Body,' etc., He did *not* say or mean 'This is My living Body,' but 'This is My sacrificed and therefore *dead* Body.'

And all this is equivalent to saying (1) that the fundamental *statement* made by sacerdotalists to uphold their theory of the 'real presence' is *untrue*, and (2) that both of their fundamental *assumptions* are *unsound*.

Thus, of the wonderful theological edifice of four 'floors' built by sacerdotalists, the three lower 'floors' have been demolished. What becomes, therefore, of the top 'floor,' which depended for its stability upon the three lower ones? *I.e.*, What becomes of the theory of the 'real presence' of our Lord's *living*, glorified Body locally in or with the elements, when the foundations upon which it is built have been levelled to the ground?

The whole notion of the real local presence of our Lord's living human Body anywhere now upon earth, is an absolute *invention* of men who have failed to grasp the proper meaning of the passages and expressions which they have so sadly misunderstood and mis-interpreted. This theory is contrary to Scripture, to the three Creeds, to the teaching of the Church of England, and to our reason and senses.* It is a theory which is as irreconcilable with *theological* facts, as the theory that the sun revolves around the earth is irreconcilable with *astronomical* facts. Of what conceivable use

* I may also point out that to claim, as sacerdotalists do, to eat with the physical mouth the Body of a *living* human Being, is to claim to be guilty of a *worse* crime than eating a *dead* human Body.

is it for anyone to believe in such theories? *E.g.*, of what conceivable use is it for anyone to believe in the theory that the sun revolves around the earth? To believe that which is *contrary* to fact, is to believe that which is untrue, *i.e.*, a lie, by whomsoever it may have been invented, adopted, taught, or held; and to 'believe a lie' in theology is a far more serious thing than it is to do so in astronomy. And to *persist* in believing that which is untrue, after having been shown that it is so, is a much more serious thing still. The fact, however, that a theory or a doctrine contradicts, or is contradicted by Holy Scripture, or by plain facts (*i.e.*, is absolutely false), seems to be of little or no importance nowadays to those who can manage to assure themselves that it is 'Catholic.' To be able to call a theory 'Catholic' is to give certain persons a warrant for 'believing' any idea, however absurd, nonsensical, impossible, or untrue it may be in itself. This is the *reductio ad absurdum* of the idea of 'faith'; it is to make an absolute confusion between 'faith' and 'credulity.' It is the old Jewish plan of 'making the Word of God of none effect through man's tradition.'

As far as we have gone, then, we have seen—

- (1) That our Lord's *living*, glorified Body, although, according to 1 Cor. xv. 44, it is described as 'a spiritual body' when contrasted with 'a soulish body,' yet it is still a true *material* body, and therefore *cannot* be present anywhere locally 'after the manner of a *spirit*,' but can only be present corporally, 'after the manner of a *body*.'
- (2) That, according to the New Testament, the *living*, glorified human Body of Christ is now locally present *in heaven*, and not upon earth.
- (3) That the *essential properties* of a true human body—Locality and Dimension—still belong to our Lord's living, glorified Body, and therefore it *cannot* be locally present either in *more* places than *one* (as, *e.g.*, in heaven and upon earth, or in two different churches) at one time, or in the space of a small piece of bread.
- (4) That even if our Lord's living, glorified Body, together with His Deity, *were* locally present in the elements of bread and wine, worship rendered to Him thus locally present in an inanimate man-made object would be *Idolatry*, which is expressly forbidden by the second commandment. And hence it is a moral impossibility for God Himself to do anything, or to permit anything to be done with Himself, which would render *Idolatry*

excusable—*i.e.*, it is *morally impossible* for Him to be locally present in the elements of bread and wine. And

- (5) That all speculations respecting the presence of our Lord's *living* glorified Body in the elements, are entirely *beside the mark* in considering the proper meaning of the Lord's Supper, inasmuch as, both by *act* and *word*, our Lord made it abundantly clear that He spake of His sacrificed and *dead* Body, and of His *shed* and poured out Blood, and *not* of His *living* risen Body and Blood at all.

The mathematical sum or problem, then, so to speak, upon which Sacerdotalists set to work, has been worked out by them, but with two or three *fatal mistakes* at the very commencement; and this necessarily renders the result—*i.e.*, their doctrine—*absolutely worthless* and untrue.

The *only* one of the (three) already mentioned doctrines, then, that it is even so much as *possible* for anyone to accept who retains the proper exercise of his reason and senses, is that plain and simple one which is taught by the Church of England, *viz.*, that the 'Body and Blood of Christ' means 'spiritual food,' an 'inward and spiritual grace,' which is not locally 'present,' and is *not capable* of being locally 'present' in any inanimate object, but which consists of the blessed truths (facts, events) of the death and blood-shedding of Christ upon the Cross, with the benefits which we obtain thereby; and this spiritual food is (in *normal* circumstances) 'spiritually' eaten and drunk in the heart, by the exercise of a living, personal *faith* in Christ's Sacrifice and Atonement, at the *same time* that the bread and wine are eaten and drunk with the physical mouth.

Our present inquiry, however, as already pointed out, is not primarily an inquiry into the teaching of the Church of Rome, nor into that of the Church of England, but into the teaching of our Lord and His Apostles as found in the pages of the New Testament.* And, therefore, in such an inquiry we must hold ourselves perfectly free to examine and criticise the teaching of *any* Church, or party, or individual.

It is considered by some in the present day that the Lord's Supper is incomprehensible, was *not meant* by our Lord to be understood; but the reason *why* it should be so is not obvious. If it *be* incomprehensible, it must be because (1) the *objects* of which it speaks, or (2) the *acts* of which it speaks, or (3) the *words* in which it is set forth, are incom-

* What firmer foundation can anyone *want* for his theology to stand upon, than 'the impregnable rock of Holy Scripture'?

prehensible. But if none of these is incomprehensible, it is difficult to see how or why the *whole* ordinance should be so.

The reason why it should be so often *considered* incomprehensible is not far to seek. It is because people have given such *strained* interpretations to the words used and the things spoken of in the Institution, and have then quarrelled amongst themselves about its meaning. But, theoretically, the ordinance *should* be one of the very *simplest*, and one of the easiest to understand, inasmuch as it was intended to be celebrated by *everybody* bearing the name of Christian—even the most ignorant; and it was instituted for a simple and definite purpose—the ‘calling to mind’ what the Saviour of sinners is, and has done for us. If, then, the Lord’s Supper was intended to be understood and used, it was intended to be understood by all who use it; and since it was intended to be used *by all* Christians, therefore it was intended to be *understood* by *all* Christians, ignorant as well as learned, uneducated as well as educated. And hence it must be a *simple* ordinance, one that can be understood by the most ignorant and uneducated. To use ordinances as mere *charms* is not a Christian notion, but a *heathen* one.*

CHAPTER IX

THE WORDS OF INSTITUTION

THE very words spoken by our Lord at the institution of the Lord’s Supper, simple as they really are, have been so twisted and perverted by sacerdotalists, in their endeavour to make them fit in with their teaching, that it will be necessary first to vindicate the proper translation of some of them, as it stands in our Authorized and Revised Versions.

A. Most people are aware that, in order to support Sacerdotalism, it has been sought to translate our Lord’s words ‘Do this in remembrance of Me,’ by ‘Offer this for My memorial’; such a translation being supposed to give support to the theory that in the celebration of the Holy Communion

* Some theologians actually seem to think it a sign of superior *reverence* to make or to consider the ordinances of God as incomprehensible and ‘foggy’ as possible, when God has not made them so. This is really *not* reverence for God’s ordinances, but reverence for man’s *ignorance* and inability to grasp the truth of God; or reverence for *error*, because, perhaps, it is *ancient*!

the minister 'offers a memorial' of Christ's 'one Sacrifice for sins.' But truth can never be furthered by the deliberate manufacture of false evidence.

In the first place (*a*) the 'memorial' of a sacrifice was *never eaten*, but 'offered' upon the altar of burnt-offering, and the *only* method in which it was 'offered' was by being *wholly burnt*; whereas the bread and wine, which the sacerdotalist wishes to consider a 'memorial' of Christ's sacrifice, are *never burnt*, but *wholly eaten*. Hence, to persist in considering them a 'memorial' of a sacrifice in a technical sense, in the face of this plain fact, is as ridiculous as it would be to maintain that a certain man is a Bishop, although, as a matter of *fact*, he has never been ordained; or that a certain woman is a widow, although, as a matter of *fact*, she has never been married. In no sense are the bread and wine 'offered' to God as the 'memorial' of a sacrifice was commanded by God to be, or treated as the 'memorial' of a sacrifice.

In the second place (*b*) we *never* read that a sacrifice for the sins of the congregation (such as Christ's 'sacrifice for sins' was) *had* a 'memorial' at all. So that for sacerdotalists to render our Lord's words by 'Offer this for My memorial,' all the time that (1) His 'one sacrifice for sins' had *no* 'memorial' to be 'offered,' and that (2) the command of God relating to the method of 'offering' the 'memorial' of a sacrifice is wholly set at defiance by them, is not only to pervert Christ's words, but to make themselves gratuitously 'transgressors of God's Law.'

Next, no one who cared about his reputation as a scholar would for one moment dream of translating the Greek ποιείτε τοῦτο by 'Offer this.' Ποιεῖν, meaning commonly to 'do,' or to 'make,' so far from being a technical word, is one of the most *general* words that can be met with, describing *any* sort of action; in proof of this I have only to mention the fact that, although it occurs in the New Testament more than 550 times, and is translated in the Authorized Version by at least fifty different words, yet in *no single instance* has it been translated 'offer.' That which our Lord commanded His disciples to 'do' on this occasion, must be gathered from what He Himself had 'done' before their eyes; and, if facts are of any value, nothing can be more certain than that He had *not* 'offered' any visible object as a 'memorial' upon any altar before their eyes. He and His disciples were reclining around an ordinary table in an ordinary Jewish house, and celebrating, in accordance with God's command, the Jewish ordinance of the Paschal Supper. The words 'do this' refer to *no visible object* before their eyes, but to the performance

of certain *acts* which they had seen our blessed Lord 'do' in the midst of them. Cf. Luke vii. 8.

Nor would anyone who cared about his reputation as a scholar dream for one moment of translating the Greek ἀνάμνησις (remembrance) by 'memorial.' It is *never* so translated in the New Testament, nor is it so translated in the Old Testament. It is sometimes *asserted* that it is so translated in Lev. xxiv. 7, but this is a mistake. Although the English version here has the word 'memorial,' and the LXX. has ἀνάμνησις (remembrance), yet the English is *not* a *translation* of the Greek, but of the Hebrew; and in the Hebrew we find the word 'Azkarah,'* which means 'memorial,' and not 'remembrance'; so that the English version as a *translation* is correct, and the LXX. as a translation is incorrect. The real explanation of the discrepancy in the rendering between the Greek and English is, that the Greek version is not so much a translation as a *paraphrase* of the Hebrew, the effect ἀνάμνησις (remembrance) being put in the LXX. for the *cause*—'memorial' (μνημόσυνον), one thing which *produces* 'remembrance.'

There is just as *real* a difference between μνημόσυνον ('memorial') and ἀνάμνησις ('remembrance') as there is between ποιμήν (shepherd) and ποίμνη (flock). The μνημόσυνον ('memorial') of a sacrifice is invariably an *object* that can be seen, whereas ἀνάμνησις ('remembrance') is nothing visible, but an *act* performed in or upon the *mind*. No sound scholar could unwillingly make any confusion between them. Thus, the proper meaning of these words of the Institution is that which the best scholars of these and other days have unanimously agreed upon: 'Do this in remembrance of Me,' or, 'for the purpose of calling Me to mind.' The words fairly translated simply *cannot* mean 'Offer this for My memorial.' He who so translates them is 'handling the Word of God deceitfully'† in order to support his own views or inventions.

B. It is necessary next, to consider some of the other words used by our Lord at the Institution, because they have been perverted in *reference* or in meaning, even if they have not been perverted in translation. *E.g.*, It has been said that in the command given by our Lord, 'Take, eat, this is My Body,' etc., the pronoun translated 'this' cannot properly refer to the

* * The Hebrew word occurs seven times only, and *always* refers to a 'memorial' which was to be *burnt*. It never once means or is translated 'remembrance' (ἀνάμνησις) in the English Bible; and, with the exception of this one place, it is invariably correctly rendered in the LXX. by μνημόσυνον ('memorial').

† 2 Cor. iv. 5.

'bread' which our Lord handed to the disciples when He spake the words, because the gender of the word translated 'bread' (*ἄρτος*) is *masculine*, whereas the gender of the pronoun (*τοῦτο*) is *neuter*. A little more study and consideration, however, would have prevented the utterance of such a rash statement.

It often happens that in everyday life we make use of expressions which are not, perhaps, always strictly grammatical. For this present objection to be of any weight, it is essential to be able to show that, in the New Testament, a masculine or a feminine noun is *never* found having a neuter pronoun referring to it. If, on the other hand, as a matter of *fact*, a masculine or a feminine noun, or pronoun, or substantival sentence, is not unfrequently referred to by a neuter pronoun, then the objection is absolutely worthless. That such a thing *does* sometimes occur is evident from the following instances:

In John vi. 61;* Acts xix. 4; 2 Cor. xii. 7, 8; Philem. 12; Heb. ii. 14, vii. 5, we find *τοῦτο* referring to *masculine* nouns.

In Acts xvii. 32; Heb. xi. 16, xiii. 15, we find it referring to *feminine* nouns;

In Matt. xix. 17, 20, xxiv. 2; John ii. 16; 1 Cor. xiii. 13, we find *ταῦτα* referring to *feminine* nouns; and

In Heb. xi. 12 to a *masculine* one.†

Here is evidence enough and to spare, to show how absolutely worthless is the piece of criticism above referred to. The fact is, that a neuter pronoun is not unfrequently used, referring to some *object* previously mentioned, but without any reference either to the actual *name* of that object, or to the *gender* of that name, simply as referring to the *object itself* (which may possess no gender at all),‡ when it is before our eyes or in our mind, so that there is *no likelihood* of us making any *mistake* as to what is the object referred to.

No unbiassed student, then, can have any doubt as to the self-evident fact that, in the words of the Institution, *τοῦτο* ('this') refers to the visible object *bread*, in the first sentence, and that *τοῦτο* ('this') refers to the visible object *wine*, in the second sentence, entirely regardless of what the *names* for bread and wine may be, or of what the *genders* of those names may be. Our Lord unquestionably meant, 'This object (bread) is My Body,' etc., and 'This object (wine) is My Blood,' etc.

* Refers to *λόγος*, verse 60.

† All these instances are in *addition* to those which occur in the words of Institution. (five cases); nineteen cases in all.

‡ *E.g.*, Bread and wine, as such, have no gender at all.

While some theologians allow their 'views' to override their scholarship, others allow their scholarship to override their common-sense; and others, again, allow their 'views' to override both their scholarship and their common-sense.

C. The next point to be considered is, What did our Lord mean by His 'Body' and His 'Blood'? The expression, 'the Body of Christ' has only two meanings in Scripture. It is used of the personal *human* Body of the God-Man, living or dead,* and of His mystical Body, the *Church*.† Now, the most cursory consideration of the words of the Institution will suffice to convince anyone, that the 'Body' of which He then spake is *not* His mystical Body, the *Church*, for the very simple reason that in no sense was that 'Body' 'given for us,' nor did that 'Body' have any 'Blood' which could be 'shed for the remission of sins.' The *only* reference can be to our Lord's *human* Body, which was 'given in sacrifice for us,' and to His *human* 'Blood,' which was 'shed for the remission of sins'; and, therefore, the only fair meaning which can be given to His words, is, 'This object (bread) is My human Body, which is given (in sacrifice) for you,' and, 'This object (wine) is My human Blood, which is shed for you,' etc.

And, referring to what we have already considered,‡ the fact that our Lord spake of His Body as *dead*, and of His Blood as *shed*, we see that His words really meant, 'This object (bread) is (in some good sense) My sacrificed and *dead human Body*,' and, 'This object (wine) is (in some good sense) My *shed human Blood*,' 'shed for the remission of sins.' And the very fact that He gave the elements to His disciples absolutely distinct and *separate* the one from the other, in material, time and space, shows clearly that it was our Lord's human Body, *as it was* when His *Sacrifice* for sin had been *offered* (i.e., dead), and His human Blood, *as it was* when His *Atonement* for sin had been *made* (i.e., shed), that He intended His disciples to 'eat' and to 'drink' at the Lord's Supper.§

* Matt. xxvii. 58, 59; Mark xv. 43, 45; Luke xxiii. 52, xxiv. 3, 23; John ii. 21, xix. 38, 40, xx. 12; Heb. x. 5, 10; 1 Pet. ii. 24.

† 1 Cor. xii. 27; Eph. i. 23, iv. 4, 12; Col. i. 18, 24.

‡ Page 97.

§ Although, perhaps, the actual words spoken by our Lord may mean, if translated quite literally, 'This is My Body, that which is (in the act of) being given (in sacrifice) for you,' and 'This is My Blood, that which is (in the act of) being shed for you' (alluding to the *imminence* of His death and blood-shedding), yet the *actual condition* in which His Body and Blood are supposed to be when eaten and drunk by the disciples, is when they *have been* so 'given' and 'shed,' i.e., *dead* and *poured out*. That is to say, our blessed Lord, while He was yet visibly and audibly *living*, moving, acting, and speaking, gave certain visible, material, *in-animate*, separate objects to His disciples, one of which He said 'WAS' His dead (human) Body, and the other of which He said 'WAS' His shed (human) Blood.

D. The next thing to consider is the *method in which* what our Lord meant by His 'given (*i.e.*, dead) Body' and His 'shed Blood' were intended by Him to be 'eaten' and 'drunk.' In the settlement of this point we have four fairly full accounts of the Institution, which differ very little from each other. There is sufficient *general* agreement to enable us to draw out the following details:

In the midst of eating the Paschal Supper we find that our Lord 'took bread' (with His hand), and, after 'blessing' or 'giving thanks,' He 'brake (the bread), and gave (it) to His disciples, saying, *Take* (this bread with your hand), *eat*' (it with your mouth); and the *reason why* they were to so 'take and eat' it, was, because (for) 'This (bread) is My (dead human) Body which is given (in sacrifice) for you.' 'Likewise after Supper He took the Cup, and when He had given thanks,' He 'gave (the cup) to His disciples, saying, *Drink* ye all of this' (cup—*i.e.*, its contents, with your mouth); and the *reason why* they were to drink of it, was (because), '*For** this (wine) is My (human) Blood' . . . which is shed for you . . . for the remission of sins.' 'And they all drank of it' (*i.e.*, with the mouth).

Now, it is perfectly evident from all this—

- (1) That our Lord commanded His disciples to 'eat and drink' *something* at the Lord's Supper;
- (2) That what He commanded them then to 'eat and drink' He had first 'taken' and 'given' with the hand, and they had 'taken' with the hand;
- (3) That, therefore, what our Lord 'gave,' and the disciples 'took' with the hand, were visible, *material, inanimate objects*—bread and wine;
- (4) That the same visible, material, inanimate objects—bread and wine—were 'eaten and drunk' by the disciples with the physical *mouth*, in obedience to our Lord's commands;
- (5) That there is *not* the slightest hint or suggestion that our Lord either *commanded* or *intended* His disciples then, to 'eat and drink' anything in any *other way* than exclusively by the physical *mouth*;
- (6) That the only *reason why* He commanded His disciples to 'eat and drink' the bread and wine with the physical mouth, was BECAUSE 'the bread WAS His dead human Body given (in sacrifice) for them,' and 'the wine WAS His human Blood shed for them for the remission of sins';

* Cf. 'Repent ye, *for*,' etc. (Matt. iii. 2, iv. 17).

- (7) That, the only method in which our Lord bade His disciples 'eat and drink' anything, being with the physical mouth, the only method in which He bade them 'eat and drink' His 'human Body given for them,' and His human 'Blood shed for them,' was by 'eating and drinking' with the physical mouth, the visible, material, inanimate objects which He said 'WERE' (in some good sense) 'His human Body given for them,' and 'His human Blood shed for them'—*i.e.*, the bread and wine. In confirmation of this, it should be noted that St. Paul, immediately after giving his account of the Institution, lays great stress upon 'eating the bread' and 'drinking the cup,' by mentioning it no fewer than *three times* in three consecutive verses.* In fact, the words 'eat' and 'drink,' *wherever* they occur in the accounts of the Lord's Supper, *invariably* mean 'eat' and 'drink' with the physical mouth; *i.e.*, 'eat' occurs nine times, and 'drink' twelve.

If what our Lord meant by His 'given Body' and His 'shed Blood' were commanded by Him to be 'eaten' and 'drunk,' by the *only* commands which He then gave to 'eat and to drink' *anything*, nothing can be clearer than that what He meant by His 'given Body' and His 'shed Blood' were intended by Him to be 'eaten and drunk' literally with the physical *mouth*. If He did not intend them to be so 'eaten and drunk,' then it is clear that He did *not command* them to be eaten and drunk at all, because the only commands which He then gave to 'eat and to drink' refer *exclusively* to the performance of acts with the physical mouth. But if our Lord *did* intend His 'given Body' and His 'shed Blood' to be 'eaten and drunk' in consequence of the commands which He then gave, it is perfectly clear that He intended what He called His 'given Body' and His 'shed Blood' to be 'eaten and drunk' with the physical mouth.

There is no hint or suggestion that it was, or is, even so much as *possible*, for the disciples to 'eat and drink' our Lord's 'Body given for them,' and His 'Blood shed for them,' in any *other* way than by 'eating and drinking' the visible objects which He said 'WERE' His Body and Blood;—*i.e.*, the bread and wine, with the physical mouth. It is as non-natural to understand our Lord's commands here to 'eat and to drink,' to refer to the performance of any inward and *spiritual* acts, performed 'in the heart by faith,' as it is to

* 1 Cor. xi. 26, 27, 28.

understand the same words 'eat and drink' used in John vi. as applied to the 'flesh and blood of the Son of Man' to refer to acts performed with the physical mouth. It is absolutely *impossible* to properly understand and expound Scripture, if we *fail* to understand and to *grasp* the senses in which words are used in different places.*

Nothing then, can be clearer, I think, than (a) that (according to the New Testament) THE IMPORTANT thing in the ordinance of the Lord's Supper is the eating and drinking with the physical *mouth*, the visible, material, inanimate objects which our Lord 'took' and 'gave' to His disciples, and which they 'took,' and so 'ate and drank,' viz., the bread and wine; and (b) that the one *reason why* this is so important is BECAUSE the bread is, in some good and real sense, the dead human Body of Christ, 'given for sinners,' and the wine is, in some good and real sense, the human Blood of Christ, 'shed for them, for the remission of sins.'

If the bread and wine had not 'BEEN,' in some good and real sense, His dead Body and shed Blood, they would never have been thus 'given,' and the disciples would not have been told to 'take,' 'eat,' and 'drink' them. It is clear that our Lord's idea was, that by 'eating' that which He said 'WAS' His dead Body, they would be doing precisely the *same thing* as if they ate His actual dead Body; and by 'drinking' that which He said 'WAS' His shed Blood, they would be doing precisely the same thing as if they drank His actual shed Blood.

Hence the danger of 'eating this *bread* and of drinking this *cup* of the Lord unworthily,' and of so becoming 'guilty of the (dead) Body and (shed) Blood of the Lord.' Hence, too, the necessity for a man to 'examine himself, and so eat of that *bread* and drink of that *cup*.' Hence, too, the terrible consequence of 'eating and drinking judgment (condemnation) to himself, if, in the possession and use of the bread and wine, he discern not the Lord's (dead) Body' (given for him, and His Blood shed for him).

THE IMPORTANT thing, then, clearly is, 'the eating of the bread and the drinking of the cup (wine)' with the *physical mouth*, rightly understanding and grasping the real meaning, importance and result of those acts. And THE DANGEROUS thing is, 'the eating of the bread and the drinking of the cup (wine),' NOT rightly understanding and grasping the meaning, importance, and result of those acts. To 'eat and drink the bread and wine worthily,' we should be able to 'discern the Lord's (dead human) Body,' and also to understand how that such acts of eating and drinking 'show the Lord's death.'

* See p. 40, etc.

If, in the possession and use of the bread and wine, we *fail* to 'discern the Lord's (dead human) Body,' and to understand how such acts of 'eating and drinking' 'show the Lord's death,' then, apparently, according to St. Paul, we 'eat and drink (the bread and wine) unworthily'—'condemnation to ourselves.'

But it would have been absolutely *impossible* for St. Paul to have written such solemn statements as these, unless the visible, material, inanimate bread and wine had 'BEEN,' in some very good and real sense, our Lord's dead human 'Body given for us,' and His human 'Blood shed for us'; in fact, in some such very good and real sense, as that the EATING of the BREAD with the physical mouth is the EATING of the dead BODY of Christ, and the DRINKING of the WINE with the physical mouth is the DRINKING of the shed BLOOD of Christ.

There can be no sort of doubt whatever (1) that the *only* things which our Lord 'took,' 'blessed' (or 'gave thanks for'), gave to His disciples, and *commanded* them to 'eat' and 'drink' in the Supper, were visible, *material* objects—bread and wine; (2) that they ate and drank these visible, material objects with the physical *mouth*; and (3) that the *reason why* He commanded them to 'eat' and 'drink' these visible, material objects with the physical mouth, was 'FOR' (because) they 'WERE' His dead human 'Body' and His shed human 'Blood.' Hence there can be no sort of doubt, further, (4) that the *only method* in which our Lord intended His dead Body and His shed Blood to be 'eaten' and 'drunk' in the Supper, was by eating and drinking with the physical mouth, the visible, material objects which He said 'WERE' His dead Body and shed Blood—*i.e.*, in other words, He clearly intended the eating of the Bread with the physical mouth to be the eating of His dead Body, and the drinking of the Wine with the physical mouth to be the drinking of His shed Blood. There is no way of escaping from this plain and simple logical conclusion.

And so it may be noted again that, in the Lord's Supper, our Lord nowhere speaks *directly* of 'eating His Body given for them,' and of 'drinking His Blood shed for them,' but *only* of 'eating' some visible, material object—bread, which 'is His Body,' etc., and of 'drinking' some visible, material object—wine, which 'is His shed Blood,' etc., BECAUSE, as He said, these objects 'WERE,' in some very good and real sense, His 'Body given' and His 'Blood shed.' Our Lord did *not* say directly 'Take, eat My Body,' and 'Drink My Blood,' etc., but He said, 'Take, eat (this visible object—bread, for) this is My Body,' etc., and 'Drink ye all of this (visible object—wine), for this is My Blood,' etc.:—*i.e.*, the

only way in which He told them to 'eat and drink' His 'Body' and His 'Blood,' was by eating and drinking with the physical mouth certain visible objects which He gave into their hands, and which He said 'WERE' His human 'Body given,' and His human 'Blood shed.'

It is constant use which has led theologians to *contract* our Lord's expressions into the shortened forms of 'eating His Body,' etc., and 'drinking His Blood,' etc., and although there is no objection to using this shortened form, *provided* we ever bear in mind the *proper* and full *meaning* of it, yet it must never be forgotten that to 'eat the Body of Christ,' and to 'drink the Blood of Christ,' means more properly and *exactly*, to 'eat that visible object which is His dead Body,' etc., and to 'drink that visible object which is His shed Blood,' etc. Our Lord never commanded us, or gave us the smallest hint that it is in the least even possible, to 'eat His Body given (in sacrifice) for us,' and to 'drink His Blood shed for us,' etc., in any *other* way than this. It must therefore be clearly understood and taken for granted, that the *only* way in which it is now, or ever was, *possible* to 'eat His Body given for us,' and to 'drink His Blood shed for us,' is by eating and drinking with the physical mouth the visible material objects, viz., the bread and wine, which He said 'WERE,' in some very good and real sense, that 'Body given for us' and 'Blood shed for us.'

And the solemn and important conclusion to which we have thus been led is actually *stated* by St. Paul himself in 1 Cor. x. 16, where he says, 'The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?' There is at first something *indistinct* about these two questions. It is clear that they require something to be *supplied*, in order to make them properly intelligible; for it is not possible for either the cup or the bread to be of itself a 'communion'—*i.e.*, a 'partaking in common.' A visible, inanimate *object* cannot be an *act*; the elements cannot be 'a partaking in common' unless they are 'partaken of.' Hence, in order to make these words properly intelligible to us, we are *bound* to understand them to mean 'The cup of blessing which we bless, is it not (when partaken in common, or, Is not the partaking of it in common) a partaking in common of the (shed) Blood of Christ? The bread which we break, is it not (when partaken in common, or, Is not the partaking of it in common) a partaking in common of the (dead) Body of Christ?''* Thus only are the words

* *I.e.*, the word *κοινωνία* ('communion,' 'partaking in common'), must be *understood* before the words 'cup' and 'bread.'

rendered plain and simple, and we get from them a distinct implication, amounting to a *positive assertion*, that 'the EATING of the BREAD with the physical mouth is the EATING of the (dead) BODY of Christ, and the DRINKING of the WINE is the DRINKING of the (shed) BLOOD of Christ.'

Thus in two different and independent ways, by *inference*, and by the practically direct *statement* of St. Paul, we have arrived at precisely the same conclusion; and hence, no meaning given to the word 'IS' in the words of Institution, *can* set forth the *whole* or *exact* truth, which fails to show us clearly, how the EATING of the BREAD with the physical mouth is the EATING of the (dead) BODY of Christ, and how the DRINKING of the WINE with the physical mouth is the DRINKING of His (shed) BLOOD.

We have, then, seen clearly—

- (1) That by our Lord's 'Body given for us' He meant His sacrificed and *dead* human Body, and that by His 'Blood shed for us' He meant His *shed* human Blood;
- (2) That the *method in which* what our Lord meant by His 'Body given for us' and His 'Blood shed for us' were to be 'eaten and drunk,' is by the physical *mouth*; and
- (3) That the bread 'IS' the dead Body of Christ, and the wine 'IS' His shed Blood, in such a very good and real sense, that the EATING of the bread with the physical mouth is the eating of His dead Body, and the DRINKING of the wine is the drinking of His shed Blood.

E. Hence, further, if by His 'Body given in sacrifice for us,' and His 'Blood shed for us,' our Lord meant His sacrificed and dead human Body and His shed human Blood, He clearly and certainly did *not* mean by these terms any 'inward and spiritual *grace*,' 'food for the soul,' but purely *material objects*, the *results* that remained after the Sacrifice had been offered and the Atonement had been made upon the Cross for our sins, precisely as the 'body' of the Paschal lamb which was eaten after being sacrificed, and the 'blood' which was 'sprinkled' after being 'shed,' were purely material objects, the results that remained after the sacrifice had been offered. 'The blood of the *old* Covenant' was undoubtedly literal, material, shed blood;* hence 'the blood of the *new* Covenant,' 'shed for us,'† is as clearly literal, material, shed Blood also. Blood that is 'shed,' or that is

* Exod. xxiv. 8; Heb. ix. 20.

† Matt. xxvi. 28; Mark xiv. 24; Heb. x. 29.

capable of being 'shed,' *must* be a purely *material* object. And that by His 'Body' and His 'Blood,' our Lord *could not* have meant 'an inward and spiritual *grace*,' 'spiritual food,' is rendered evident at once when we remember, that nothing in the shape of 'spiritual food,' or 'an inward and spiritual *grace*,' was ever 'given (in sacrifice) for us,' or 'shed for us for the remission of sins.' In fact, the 'Body of Christ,' spoken of by our Lord at the Institution of the Lord's Supper, no more means 'spiritual food,' 'an inward and spiritual *grace*,' than it means, as we have seen, our Lord's mystical 'Body, the Church'; nor do the terms 'Body' and 'Blood' of Christ any more mean 'an inward and spiritual *grace*' than do the 'Body' and 'Blood' of any *other* human being, but purely material, inanimate objects—the dead human Body and shed human Blood of the Man Christ Jesus.' As far as I am aware, no Church before the Reformation understood the 'Body' of Christ, spoken of at the Institution, to mean anything else than His *human* Body. If our Reformers were right in saying that the 'Body' and 'Blood' of Christ mean, *NOT* His (dead) human Body and shed human Blood, but some 'inward and spiritual *grace*,' then *everything* that the Church of England says respecting this Sacrament is perfectly right, and I fully endorse it. But it is just in this definition of our Lord's 'Body' and 'Blood' that I venture to think our Reformers made a verbal mistake. These expressions in Scripture have *no such meaning* as 'grace'; to so interpret them is to give them a *non-natural* meaning, without any necessity whatever. The terms 'Body' and 'Blood' understood in their natural meaning—*i.e.*, to mean our Lord's *dead* human Body and *shed* human Blood—are perfectly simple and intelligible. It is only in *figurative* language, such as we find in John vi., that we are *obliged* to give spiritual meanings to the expressions to 'eat the flesh of the Son of Man,' and 'to drink His blood.' It is in her *definition* of 'the Body and Blood of Christ' as meaning 'spiritual food,' 'food for the soul,' 'an inward and spiritual *grace*,' that the Church of England begins to depart verbally from the teaching of Holy Scripture. And, of course, closely and necessarily connected with this, she differs *verbally* from Holy Scripture in saying that 'the Body of Christ is given, taken, and eaten . . . *only* after an heavenly and spiritual manner: and the mean whereby the Body of Christ is received and eaten in the Supper is *faith*.'

Both of the conclusions, (1) that our Lord's 'Body given for us' and His 'Blood shed for us' mean His dead human Body and His shed human Blood,—purely *material*, inanimate

objects ; and (2) that our Lord intended us to 'eat and drink' what He meant by His 'Body given for us' and His 'Blood shed for us,' with the physical *mouth*, fully confirm and establish each other ; inasmuch as (1) if our Lord's 'Body given for us' and 'Blood shed for us' mean, as we have seen, purely material objects, then clearly it is only *possible* to 'eat and drink' them with the physical *mouth* ; and (2) if what our Lord meant by His 'Body given for us' and His 'Blood shed for us' are, as we have seen, to be 'eaten and drunk' with the physical *mouth* (*i.e.*, if the eating of the bread is the eating of the Body, and the drinking of the wine is the drinking of the Blood), then clearly by His 'Body given for us' and His 'Blood shed for us' our Lord *must* have meant purely *material* objects, inasmuch as such objects only even so much as *can* be 'eaten and drunk' with the physical mouth.

These two conclusions, therefore, (*a*) that what our Lord meant by His 'Body given for us' and His 'Blood shed for us' are to be 'eaten and drunk' with the physical *mouth* (*i.e.*, that the eating of the bread is the eating of His Body, and the drinking of the wine is the drinking of His Blood), and (*b*) that by His 'Body given for us' and His 'Blood shed for us' our Lord meant purely *material* objects, stand or fall together.

In order to show that by our Lord's 'Body and Blood' He meant 'an inward and spiritual grace,' it is necessary (1) to understand these two terms in a *non-natural* sense—*i.e.*, to show that they either need, or fairly can, bear such a meaning ; it is also necessary (2) to understand the words 'eat and drink' used by our Lord, in non-natural senses—*i.e.*, to show that they refer to 'eating and drinking in the heart by faith,' instead of to 'eating and drinking with the physical mouth' ; for, as we have seen,* it is a misuse of language to imagine that the same verbs can, at one and the same time, be used in *two senses*,—to describe the performance of a literal act *and* of a spiritual act. If the verbs 'eat and drink' used at the Institution describe the performance of *literal* acts with the physical mouth, they simply *cannot* describe there the performance of inward *spiritual* acts *also* ; we must choose between these two senses, and select one only as the sense in which they are here used. And it is necessary also (3) to show what sort of 'grace' was ever 'given in sacrifice for us,' or 'shed for us for the remission of sins.'

I have shown also elsewhere,† that it is impossible to eat and drink 'grace' with the physical *mouth*, and to eat

* Page 40, etc.

† Page 14.

and drink *material* objects 'spiritually,' 'in the heart by *faith*.'

There is not one jot or tittle of evidence, there is no rhyme or reason, for supposing that by our Lord's 'Body given in sacrifice for us' and by His 'Blood shed for us,' He meant any 'inward and spiritual grace,' for *as long* a time as these expressions are perfectly *capable* of a plain, simple, straightforward meaning when understood *literally*. And understood thus, they mean precisely what the words imply, viz., our Lord's sacrificed and *dead* human Body and His *shed* human Blood; and it is a well-known principle of interpretation that, when the words of Scripture will bear a plain, simple, and literal meaning, any *other* interpretation of them is further from the truth.

The reasons why the verbally similar expressions, the 'flesh and blood of the Son of Man' in John vi., are *not* to be understood *literally*, have been already fully shown: (1) because the phrase 'bread of life' is a purely figurative one; (2) because the bread of life is said by our Lord Himself to be 'eaten,' not with the physical mouth, but 'by faith'; (3) because the 'bread of life' which is there to be 'eaten,' by faith, is explained by our Lord to be 'His living flesh' which He was about to 'give in sacrifice for the life of the world'; (4) because His living 'flesh given for the life of the world' does not mean the mere material flesh that was upon His bones, but the *Sacrifice* of His living flesh; and (5) because, since to 'eat the bread of life' describes a purely figurative (spiritual) act, the exercise of a living faith in Christ, it follows that to 'eat the flesh of the Son of Man' describes identically the same sort of act—an act of living *faith* in His Sacrifice for sin. To interpret these phrases in John vi. *literally*, is as *non-natural* as it is to interpret the other phrases in the Lord's Supper *figuratively*.

To feed spiritually 'in our hearts by faith' upon our Lord's *death and blood-shedding* (*i.e.*, His Sacrifice and Atonement) is *one* thing, but to feed upon our Lord's dead human Body and shed Blood with the physical mouth (*i.e.*, the *material objects* which resulted from the Sacrifice and Atonement) is quite *another*.

The phrase 'the Body and Blood of Christ,' then, not meaning 'an inward and spiritual grace,' 'food for the soul,' but purely material objects, it follows that the celebration of the Holy Communion (for the purpose of 'eating and drinking' with the physical mouth, the visible, material objects which 'ARE' the dead human Body and shed human Blood of 'Christ our Passover') was *not intended* to be any *more* 'a means of grace' than other Services are, nor a means whereby

we can obtain any particular sort of grace which *cannot* be obtained at any *other* Service. No promise was *ever* made that *any spiritual result* should be produced by 'eating and drinking' the 'Body and Blood of Christ' (*i.e.*, by eating that which 'is' the dead Body, and drinking that which 'is' His shed Blood, with the physical *mouth*); such as *was* most certainly promised *should* be produced by 'eating the flesh of the Son of Man and drinking His Blood' (*i.e.*, partaking, by the exercise of a living, personal *faith*, of the Sacrifice and Atonement for sin), found in John vi. 53, etc., viz.,—the acquisition of 'eternal life.'

Before disputing as to *what* the *particular* 'grace' is, which is given in the Holy Communion, as is so frequently done, it should be shown first that some definite particular 'grace' is *supposed* to be given in that Holy Ordinance, which is *not* generally given at any other time; otherwise, we are but 'beating the air.' No 'grace' whatever is *mentioned* in Scripture, or even hinted at; nor is any spiritual 'eating or drinking' in the heart by faith either mentioned or hinted at; the *only* things mentioned as objects to be 'eaten' and 'drunk,' and that with the physical mouth—viz., the bread and wine—'are' the 'Body and Blood' of Christ, which, as we have seen, do *not* mean 'an inward and spiritual grace,' but purely material objects—the dead human Body and the shed human Blood of 'Christ our Passover.'

The reason why the 'Body' and the 'Blood' of Christ have been interpreted to mean 'an inward and spiritual grace' is (1) because their *true meaning* was not perceived and grasped;* (2) because the authors of this interpretation failed to perceive the *exact sense* in which the material bread and wine 'are' the material Body and Blood of Christ; and (3) because they failed to clearly perceive, that the *only* commands then given by our Lord to 'eat' and to 'drink' *anything*, refer exclusively to acts performed with the physical *mouth*.

We have no right to let our imaginations run riot, and indulge in foundationless speculations as to what an ordinance, such as the Lord's Supper, *may* or *may not* be. *All* that we may *lawfully* do is to go by what we are told in Holy Scripture, to honestly try to understand what we there read; not to add to or diminish from the inspired Word of God.† If we find an explanation of the words of Institution, which *fully* and completely explains *every* single word, statement, and expression found in connection therewith, we may feel

* This failure probably arose from the old habit of considering these four words *only*, 'This is My Body.'

† Cf. Deut. iv. 2, xii. 32; Matt. xxviii. 20; Rev. xxii. 18, 19.

perfectly sure that we have got hold of the *right* explanation, whether it satisfies the requirements of theologians or not. As long as it satisfies all the requirements of Holy Scripture, we need pay no attention to any other requirements. Holy Scripture, the Word of God, not human opinion, is the only sure foundation of sound theology.

The *ideas* contained in the *expressions*, 'My Body given (in sacrifice) for you,' and 'My Blood shed for you,' are *perfectly simple*, clear, and intelligible. So also the visible, material objects of Bread and Wine, are *perfectly simple*, clear, and intelligible. So also the *ideas* of 'eating and drinking' with the physical mouth, the visible, material objects of bread and wine, are *perfectly simple*, clear, and intelligible.

The *only* thing in the whole ordinance that presents *any* real difficulty at all, is the *grasping* of the exact *sense* in which the material object 'bread' 'is' the material object—the (dead) 'Body of Christ given (in sacrifice) for us,' and the exact sense in which the material object 'wine' 'is' the material object—the 'Blood of Christ shed for us, for the remission of sins'; so that the eating of the material 'bread' with the physical mouth can be the eating of the dead Body of Christ, and the drinking of the material object 'wine' with the physical mouth can be the drinking of the shed Blood of Christ.

The *only* word, then, in the expressions used in the Lord's Supper, respecting which there *can* be the slightest *real* difficulty in deciding the proper meaning, is the word 'is.' Now, this word cannot be said to have one meaning which is *more* common or proper than another, inasmuch as it is used in such a multitude of ways; its meaning is constantly changing; even in one sentence it is often used in more senses than one. Therefore, the only point in the words of Institution to be settled by us, if possible, by the proper exercise of our reason and senses, is the meaning that the verb 'is' has there—*i.e.*, the sense in which the *one* material object 'bread' 'is' the *other* material object—the dead human 'Body' of Christ, and in which the one material object, 'wine,' 'is' the other material object—the shed human 'Blood' of Christ; so that the 'eating and drinking' of the bread and wine, may be the 'eating and drinking' of the 'Body and Blood' of Christ, as is indirectly stated by St. Paul,* and implied by the words of the Institution.

* 1 Cor. x. 16.

CHAPTER X

MEANING OF THE WORD 'IS'

IN determining the exact sense in which the consecrated bread 'is' the dead human Body of Christ, and in which the consecrated wine 'is' His shed human Blood, it is impossible for anyone who retains the proper exercise of his reason and senses to ignore the evidence with which *they* supply him. And our reason and senses assure us, that it is physically *impossible* to *divorce* the 'substance' and 'accidents' of an inanimate, material object; where the accidents remain intact, there the substance remains intact also. Hence, that which looks like, tastes like, smells like, and nourishes like 'bread,' is, *must be*, bread in *substance*. And that which looks like, tastes like, smells like, and nourishes like 'wine,' is, *must be*, wine in substance.

And all this is fully confirmed by the New Testament. The very 'bread' which is so distinctly called first the (dead) 'Body' of Christ, is as distinctly called 'bread' *after* its consecration. *Four* times is the 'bread' called the 'Body' of Christ, but *five* times is that which is called the 'Body' of Christ, *afterwards* called 'bread.* And the contents of the cup, which are so distinctly called first the shed human 'Blood' of Christ, are as distinctly called 'wine' ('fruit of the vine') *after* consecration. *Five* times are the contents of the cup called the 'Blood' of Christ, and twice is that which is called the blood of Christ, *afterwards* called 'wine' (the 'fruit of the vine').† As a matter of fact, the contents of the cup are *never* once called 'wine' *before* consecration; but they are twice so called ('fruit of the vine') afterwards. If it had not been for these two places, we could not have been certain from Scripture *what* the cup really contained. And nothing could prove more demonstratively than this—the evidence of the Bible combined with that of the reason and senses—that not only do the *accidents* of bread and wine remain unchanged by and after consecration, but that the *substances* also remain unchanged. This is capable further of *logical demonstration*. No one can deny that it is possible for the bread after consecration to turn mouldy, *i.e.*, to 'see corruption'; and it is evident enough that it is the *substance* of the bread which turns mouldy—'sees corruption,' not the accidents. If, then, the substance of that which 'is' the

* 1 Cor. x. 16, 17; xi. 26, 27, 28. Cf. Acts ii. 42; xx. 7, 11.

† Matt. xxvi. 29; Mark xiv. 25.

Body of Christ can turn mouldy, we have demonstrative evidence that the bread is *not* in *substance* our Lord's human Body, dead or alive; for we are told distinctly that that 'saw no corruption.*' Hence, in both substance and accidents the 'Bread-Body' is still *mere* bread after consecration; we are *as certain* that the substance remains unchanged by consecration, as we are that the accidents do, and upon precisely the same grounds.

We may notice, then, in passing, that since the Church of Rome asserts that the bread 'is' the living, glorified human Body of Christ in substance, and yet cannot deny that the substance of that which 'is' this Body of Christ can 'see corruption,' it follows that the Church of Rome cannot rationally deny that the substance of our Lord's living, glorified Body which is now really in heaven, can actually 'see corruption.' To what ridiculous extremities does erroneous doctrine drive us!

Now, the very first miracle ever wrought by Jesus Christ was one of Transubstantiation; so that we know perfectly well what *real* Transubstantiation is, and should be. And we may notice the startling contrast between a *real* miracle of Transubstantiation performed by Jesus Christ, as recorded in John ii. 1-11, and the *pretended* miracle of Transubstantiation alleged to be performed now by man. In the one case, we have water *really changed* into wine; in the other, we have (bread alleged to be changed into the human Body of Christ, and) wine *alleged to be changed* into the human Blood of Christ. If we judge of the pretended miracle by the very same evidence with which we judge of the real miracle, we see at once how badly the pretended one fares.

A. The *real* miracle.

(1) The evidence of look, taste, smell, offered to the senses all testified to the reality of the miracle; and this appealed to the reason that—

(2) The water was actually changed into wine.

(3) No verbal statement by the Miracle-Worker that a miracle had been wrought, was either made or required; it was self-evident.

B. The *pretended* miracle.

(1) No evidence whatever of the performance of the alleged miracle is offered to the senses.

(2) Every morsel of evidence that the senses are capable of receiving, absolutely denies the statement that it has been wrought; and this bids reason to refuse to credit it. In the case of the *real* miracle, the 'accidents' of the water were

* Acts ii. 31; xiii. 37.

changed with the substance, when it was changed into wine ; and it was the change of the accidents which *convinced* those present of the change of substance, and of the truth of the miracle ; hence, in the *pretended* miracle, the fact that the accidents of the wine remain *unchanged*, *proves demonstratively*, to those who retain the proper exercise of their senses and reason, that the *substance* of the wine remains unchanged ; *i.e.*, that the statement of the performance of this pretended miracle is absolutely false.

(3) Belief in the alleged miracle depends entirely upon the *mere assertion* of a Church whose credit is involved in it. *I.e.*, we are required to accept the fact of the alleged miracle because the statement is made by the Church of Rome. This might be reasonable, *if* the fact in which the Church of Rome required us to believe was not clean contrary to our senses and reason. But the *usual* way in which we go to work, is to test the credit of a person or a Church, by the truth or the falsehood of the statements that are made. If we do so here, as everyone *will* do who retains the proper exercise of his senses and reason, we cannot help seeing, that the assertion of Rome respecting this alleged miracle of Transubstantiation, is simply an impudent falsehood of the most barefaced sort. No statement of such a sort *ought* to receive the credit of any reasonable man, even if it were made by an archangel. In the case of the *real* miracle, 'Christ manifested forth His glory, and (naturally enough) His disciples (in full possession and exercise of their senses and reason) believed in Him.' In the case of this modern *alleged* miracle, the Church of Rome manifests forth her folly and presumption, and (naturally enough) no one who retains the proper exercise of his senses and reason believes in it, or in her. If we are *not* to believe what our reason and senses tell us in matters of this sort, when *are* we to believe them ? When our Lord was upon earth He often *blamed* His disciples for *not* believing things upon such evidence as this.* To believe anything which is flatly *contradicted* by our senses and reason is not 'faith' at all, but mere CREDULITY.

It is perfectly evident (1) that at the Institution the bread could not have been our Lord's *dead* Body in substance, for the very simple reason that His Body was not then dead. It is equally evident (2) that the bread could not have been His *living* Body in substance, because it was while He was yet visibly and audibly, living, moving, acting, and speaking, in the midst of His disciples, that He gave certain *separate*, visible, *inanimate*, material objects to them, one of which He said 'WAS' His

* Cf. Mark xvi. 14 ; Luke xxiv. 37-41 ; John x. 37, 38, xii. 37, xx. 27-29.

dead (human) Body, and the other of which He said 'was' His shed (human) Blood. It is equally evident (3) that the bread could not have been His living, *glorified* Body in substance, for the simple reason that His Body had not then died and risen again.

The *only* reason why the Church of Rome says that the bread is the Body of Christ *in substance*, is because our Lord said, speaking of the bread, 'This is My Body.' But, as I have shown, St. Paul, no fewer than five times, calls that 'bread' which our Lord had said 'was' His 'Body.' And we are bound to understand the fact, that what our Lord gave as His 'Body' St. Paul called 'bread,' as equivalent to a *statement* made by St. Paul to this effect, 'This is bread still.' So, again, with the statement made by our Lord, 'This is My Blood,' not only did He call the wine His 'Blood,' but He Himself afterwards said, referring to the very same object, 'I will not drink of *this fruit of the vine*,' etc.* And this clearly amounts to an *assertion* made by our Lord Himself to this effect, 'This is wine still.'

Hence, we virtually possess *two* sets of statements respecting the very *same* objects, one set saying 'This is My Body,' and 'This is My Blood,' and the other set saying afterwards 'This is bread still,' and 'This is wine still.' It is therefore quite impossible for anyone who retains the proper exercise of his reason and senses, or a sound judgment, to *press* the first of these sets of statements to mean, 'This is *in substance* My Body,' or, 'This is in substance My Blood,' inasmuch as in that case the first set of statements would flatly contradict, and be flatly contradicted by, the second set.†

It is clear, then, that neither of these sets of statements, as statements, can be taken as *conclusive* evidence as to what the objects given by our Lord 'were' exactly in actual *substance*. The very *utmost* that can be *fairly* deduced from them, is, that the objects which our Lord gave to His disciples 'were,' in some good sense, His (dead) 'Body' and His shed 'Blood,' and that at the same time they 'were,' in some good sense, 'bread' and 'wine' *also*.‡ What these objects exactly 'were' and 'are' in *substance*, must be settled by other

* Matt. xxvi. 29; Mark xiv. 25.

† The Church of Rome, therefore, in so pressing the first of these two sets of statements, displays a sad lack of common-sense, fairness, and logical acumen.

‡ Still, the *form* of the second of these two sets of sentences would more naturally refer to the *substance* of the object mentioned than the form of the first set would; *i.e.*, the sentence, 'This is gold,' more *naturally* refers to the *substance* of which 'This' is composed, than does the sentence, 'This is my money'; because 'gold' (or 'bread') is the specific *name* of a *substance*, whereas 'my money' (or 'my body') is *not*.

evidence, if procurable; and as long as we possess eyes and hands and tongues, etc., wherewith to see and touch and taste, etc., it is perfectly clear that we *do* possess other evidence of the most positive kind. And this evidence is *absolutely conclusive* in assuring us that, in whatever sense the bread and the wine 'are' our Lord's 'Body' and 'Blood,' they are most certainly *not* so in *substance*. In substance the bread and wine are unquestionably *mere* bread and *mere* wine, after as before consecration.

We are, then, in a better position now, to try and grasp what our Lord meant us exactly to understand and to do, by observing the Lord's Supper. In endeavouring to perceive the exact truth, which will perfectly combine, reconcile, and harmonize every single expression in the New Testament concerning this Holy Ordinance, and every other point which we have referred to, without any twisting or forcing of Holy Scripture or of our reason and senses, we have to bear in mind each and all of the following particulars:

1. The bread and wine are true bread and wine in substance and accidents, after as before consecration. Scripture, reason, and our senses all combine to tell us, that there is *no change of substance* in and by consecration, any more than there is a change of accidents.

2. The pronoun 'This,' in the words 'This is My Body,' etc., and 'This is My Blood,' etc., refers distinctly to the *visible objects* of bread and wine, which our Lord gave to His disciples when He uttered the words.

3. By our Lord's 'Body given' and 'Blood shed' our Lord meant, not His mystical Body, the Church, nor 'an inward and spiritual grace,' 'spiritual food,' but His *dead* human Body and His *shed* human Blood, purely *material objects*, which resulted from the offering of His sacrifice upon the Cross.

4. There is no 'real presence' in or with the elements, of our Lord's real *dead* Body and *shed* Blood (the *only* things of which He spake), inasmuch as they were, at the Institution, and are now, non-existent; and there is no 'presence' of any sort in the elements, of our Lord's *living*, glorified, human Body, which 'is in heaven, and not here,' and to which our Lord made *no reference* whatever in the words of Institution.

5. By 'eating' and 'drinking' the objects which our Lord said 'were' His dead Body and His shed Blood, our Lord was referring solely to the performance of *literal acts* with the physical mouth. And—

6. The bread and wine 'are' the dead Body and the shed Blood of Christ in such a true sense, that, according to logical *inference*, and the indirect *statement* of St. Paul, the

'eating of the bread with the physical mouth is the eating of the dead Body of Christ,' and the 'drinking of the wine is the drinking of His shed Blood.'

Attention to each and all of these points must be paid, if we would perceive and grasp the *whole* and *exact* truth of God concerning this Sacrament. Any explanation which displays inattention to or neglect of one or more of these points, stands thereby self-condemned. No explanation can set forth and contain the whole and exact truth

- (a) which involves *any change* in the substances of the bread and wine ;
- (b) which understands our Lord's 'Body' or 'Blood' to refer to His *living*, glorified Body now in Heaven ;*
- (c) which understands what our Lord meant by His 'Body' and His 'Blood' to be 'an inward and spiritual *grace*,' 'spiritual food,' or His mystical Body, the Church,—anything else than His dead human Body and shed human Blood, purely material objects, which remained after the offering of the Sacrifice upon the Cross ;
- (d) which involves any 'presence' of the real human 'Body' of Christ, dead or alive, in or with the elements of bread and wine ;* or
- (e) which says that the 'eating' and 'drinking' of (that which is) the 'Body' and (that which is the) 'Blood' of Christ are *not* done with the physical *mouth*.

It should be particularly remembered, that whatever interpretation may be given to the verb 'is,' it cannot affect the meaning of the terms, 'My Body given for you,' and 'My Blood shed for you.' The only *proper* meaning of these phrases is, 'My dead human Body given in sacrifice for you,' and, 'My human Blood shed for you.' *I.e.*, by 'My Body,' etc., and 'My Blood,' etc., our Lord unquestionably meant purely material objects, which resulted from the offering of His Sacrifice upon the Cross. No sound interpretation of these phrases *can* make them mean 'My *living*, glorified human Body,' etc., and 'My living Blood'; and no sound interpretation can make them mean 'an inward spiritual *grace*,' 'spiritual food,' 'food for the soul,' or 'My Body the Church.' It can be no worse for one of *us* to say that 'My Body,' as used here by our Lord, means 'My *dead* human Body,' than it was for our Lord Himself to state that 'My

* This disposes of the Lutheran doctrine of Consubstantiation also.

Blood' means 'My *shed* human Blood.' Yet, if 'My Blood' means, according to our Lord, 'My *shed* human Blood,' then, as we have already seen, 'My Body' *must* mean 'My *dead* human Body.'

So it should be noticed, further, that if the word 'is' be pressed to mean that the bread and wine 'are' *in substance*, the *only* objects that our Lord said they 'were' in some very good sense (viz., His *dead* human Body and *shed* human Blood), it is perfectly clear that such an interpretation of the word 'is,' *denies* of itself any local 'presence' of the *living* Christ *in* the bread and wine. To believe that the living Christ is 'really present' in the bread and wine, is to *deny* that the elements 'are' *in substance* what Christ said they 'were' in some good sense—His *dead* human body and *shed* human Blood, separate one from the other. It is an absurdity for anyone to so much as *think* that there is *life* in a 'body,' from which the life-blood has been 'shed'—poured out. The theory of the 'real presence' of the *living* Christ locally in the elements, then, is absolutely *incompatible* with a proper understanding of what Christ said the elements 'were' (His *dead* Body and *shed* Blood); and a belief that the elements 'are' *in substance* what our Lord said they 'were' in some good sense (His *dead* Body and *shed* Blood) is absolutely *incompatible* with a belief in the 'real presence' locally in them of our Lord's *living* human Body.

We can, then, see from all this, that so far from the commonest sacerdotal ideas of the Lord's Supper being derived from a *literal* interpretation of the words of the Institution, they are, as a simple matter of fact, semi-philosophic interpretations of terms, the *proper* meaning of which the theologians who invented the ideas misunderstood, *failed* to grasp. *E.g.*, such ideas take it for granted that our Lord spake of His risen, *living*, glorified human Body, whereas a closer study of the words makes it perfectly clear that He spake of His 'shed' Blood, and therefore of His *dead* Body. And it is taken for granted that by 'This is My Body' our Lord meant 'This is *in substance* my Body'; whereas, in a sentence of this sort, the word 'is' does not generally, if ever, refer to the substance of which the object referred to is composed. In sentences like, 'This is my house,' or 'This is my money,' or 'This is my coat,' or 'This is My Body,' etc., the question of the *substance* of which the object mentioned is composed, is *not* even so much as *alluded* to by the use of the word 'is.'

The inquiry, then, before us, is, In what *sense* 'is' the bread our Lord's *dead* 'Body,' and 'is' the wine His *shed* 'Blood,' so that it could be at all true for Him at the Institution to

say, of the bread, 'This is My (dead human) Body given (in sacrifice) for you,' and of the wine, 'This is My (human) Blood shed for you'; and so that, in any real and proper sense, 'the partaking in common' by us of the bread may be the 'partaking in common' of His dead 'Body,' and 'the partaking in common' by us of the wine may be 'the partaking in common' of His shed 'Blood'; and yet that there should be *no change* whatever in the substances of the bread and wine, and no 'presence' in or with them of the real Body and Blood of Christ, living or dead? There is *only one* sense in which the bread can 'be' the dead Body of Christ, and the wine can 'be' His shed Blood, so as to fulfil *all* of these requirements.

The verb to 'be' is used in such a number of ways, senses, and shades of meaning, that its occurrence in a sentence of this sort *cannot* of itself determine the meaning of the sentence; it must be the meaning of the other things mentioned in the sentence which must determine the sense in which the verb to 'be' is used.* There are *two* things in the sentence 'This is My Body,' etc. (or, 'This is My Blood,' etc.), the meaning of which is *certain*, viz., 'This (bread),' and 'My (dead) Body'; the *one uncertainty* is the verb 'is.' Hence, the two certainties must determine the meaning of the one uncertainty; the one uncertainty *cannot* determine the meaning of the two certainties, or alter their plain and simple meaning. To attempt to argue in the reverse direction, is like attempting to make a pyramid stand upon its apex instead of upon its base,—which is absurd.

Yet, in endeavouring to fix upon a satisfactory meaning for the word 'is,' it must be distinctly understood that it must be a meaning which the word will *fairly* and *legitimately* bear; we must not fix upon an impossible or an unknown meaning. The meaning given to it by the Church of Rome—'is in substance'—is of itself a perfectly *legitimate* one, because the verb *does* sometimes bear this meaning; we reject this meaning here for other reasons, as we have seen. But the meaning given to it by the Lutheran Church, and by modern sacerdotalists,—'has in it,' or 'with it,' *cannot* be considered a fair or legitimate meaning. I do not know any other instance in which the verb is called upon to do duty for such a meaning. Hence, it is an *absurdity* to rest the theory of the 'real presence' of the living, glorified, human Body of Christ, locally in or with the bread, as is done in Consubstantiation, and by modern sacerdotalists, entirely upon

* In the 'Memorials of the Late W. B. Marriott, B.D.,' he tells us: 'In *écart*, when used as a copula, there is absolutely no meaning apart from the context in which it may be found.'

the *unsound* foundation, of a meaning being given to the word 'is,' which it is really *impossible* for it fairly to bear.

We have, then, to find a meaning for the verb 'is' (1) which the word will honestly bear; (2) which will enable us to see how the bread 'is' the dead Body of Christ, and the wine 'is' His shed Blood, in such a good and real sense, that the eating of the bread with the physical mouth will be the eating of the dead Body, and the drinking of the wine with the physical mouth will be the drinking of His shed Blood; and yet (3) that there is no change of substance, and (4) no 'presence' of the actual Body of Christ, living or dead, in or with the bread. None of the meanings yet given, by Romanist, Lutheran, Sacerdotalist, or Church of England, satisfies *all* these requirements.

The common Protestant interpretation is, that 'is' stands for 'signifies,'* or 'is a sign of,' or 'represents,' and this meaning given to the word here is commonly illustrated by its occurrence in sentences like, 'That rock *was* Christ,' 'The field *is* the world,' 'I *am* the vine,' etc. But in their anxiety to escape from the conclusions of Rome, most Protestants run into the opposite extreme, and argue without due consideration. There is *no real parallel* between the sentence 'This is My Body' and the others just referred to, inasmuch as in these three sentences the language is *confessedly* purely *figurative* or parabolical—*i.e.*, *one* part of the sentence confessedly contains a figurative expression; whereas in the sentences spoken by our Lord at the Institution, there is no hint or suggestion that either the Bread or the Wine, or our Lord's 'Body' and 'Blood,' are used figuratively, nor is there any need whatever to suppose so. Hence, the common quotation by Protestants of these sentences, to illustrate, as is supposed, the use of the verb to 'be' in the sense of to 'signify,' 'be a sign of,' or to 'represent,' in the words of Institution, is *entirely beside the mark*; there must be some *real parallel* between sentences before they can be compared together. There is none such here.

Moreover, no such meaning given to the word 'is' in the words of *Institution*, will satisfy *all* the requirements which we have tabulated. It will no doubt satisfy *some* of them, just as some of the observations respecting the apparent movements of the Sun and the Earth, are quite satisfied by

* There can be no doubt that the Church of England understands the verb 'is' in this sense, from the somewhat frequent occurrence of the word 'sign' (or 'Sacrament'), applied to the bread and wine in the Catechism, and in Articles XXV., XXVIII., and XXIX. But, if by 'is,' in a non-figurative sentence like this, our Lord meant 'is a sign of,' or 'signifies,' *why* did He not *say* so? The word 'sign' occurs seventy times in the New Testament, and the word 'signify' several times.

the theory that the Sun revolves around the Earth. But just as *no* theory respecting the *apparent* movements of the Sun and the Earth can be the *true* one, which fails to satisfy *all* facts that are observed, so no meaning given to the word 'is' can be the exact and true one, which fails to satisfy *all* the requirements tabulated above.* Hence, to understand 'is' in the words of Institution in the sense of 'signifies' ('is a sign of'), or 'represents,' cannot be the *whole* or exact truth, since it entirely *fails to show* us how 'the eating of the bread is the eating of the Body of Christ,' and 'the drinking of the wine is the drinking of His Blood.' Some *stronger* meaning *must* be given to it, before it will explain such a statement or fact as this.

If, however, we understand the bread to 'be' the dead Body of Christ, and the wine to 'be' His shed Blood, *in exact substitute and equivalent*, then *all* the requirements of Scripture, reason, and our senses, are perfectly, fully, and completely, met and complied with. The visible objects (bread and wine) remain absolutely the same, unchanged in substance and accidents; and yet they 'are' (they have become by consecration) in exact substitute and equivalent, the dead human Body and shed human Blood of Christ, and, as such, and for that reason, they are to be eaten and drunk by us.†

We have a good illustration of this use of the word 'is' or 'are,' in everyday life. We give twelve pence *instead of* one shilling, or twenty shillings instead of one pound; and we say of twelve pence, 'This *is* one shilling,' and of twenty shillings, 'This *is* one pound,' because the twelve pence 'are' one shilling, and the twenty shillings 'are' one pound, in substitute and equivalent.‡ But no one in his senses supposes that they 'are' so in *substance*, or that there is any 'presence' of one shilling *in* the twelve pence, or of one pound *in* the twenty shillings.

But the *result* of giving one visible object *instead of* another in this manner, as its substitute and equivalent, is, that the *acceptance* of twelve pence is the acceptance of one shilling, and the acceptance of twenty shillings is the acceptance of one pound. And the 'partaking in common' of twelve pence, or of twenty shillings, by more persons than one, is the 'partaking in common' by those persons of what the twelve pence and the twenty shillings are said to 'be,' viz., one shilling or one pound.

Transferring all this to the subject before us, we see that, because it was *not physically or morally possible* for our blessed Lord to give to His disciples His *real*, sacrificed, and dead

* Page 123.

† Cf. 'Drink ye,' etc.; 'for this,' etc. (Matt. xxvi. 28).

‡ Cf. Mark xii. 42, Greek.

human Body, and His real Blood shed for us for the remission of sins, or morally possible for His disciples to have eaten and drunk them, had it been possible for Him to have given* them, He gave them His 'Bread-Body' *instead of* His dead human Body, and His 'Wine-Blood' *instead of* His shed human Blood, to be their exact substitutes and equivalents. Hence it was that He could say of the Bread, 'This is My Body given (in sacrifice) for you,' and of the Wine, 'This is My Blood shed for you for the remission of sins.' If, then, we understand the Bread and Wine to 'be' in *exact substitute and equivalent* the dead Body and shed Blood of Christ, we see easily and instantly *how* the 'partaking in common' of the bread by the communicants is the 'partaking in common' of the dead Body of Christ, and how the 'partaking in common' of the wine by them is the 'partaking in common' of His shed Blood. At the same time, there is not the slightest change in the substances or accidents of the visible bread and wine, nor is there any need to accept any such impossible theory as the real local presence of the true Body and Blood of Christ, dead or living, in or with or under the visible forms of the bread and wine.

For one person or object to be the substitute and equivalent of another seems to be a *common* idea in the New Testament. It is the principle which seems to underlie the whole of God's plan of Salvation, both in the Old Testament and in the New. It is upon this theory of *substitution* only that some statements found in Holy Scripture can well be true. *E.g.*, St. Paul says, 'If one died for all, then all died.'† The only meaning that one can well attach to such a statement as this, is, that Christ's death *in our stead*, as our substitute,‡ was, to all intents and purposes, our death in and with Him.§ Again, we are twice told in the New Testament that 'Abraham . . . offered up His son Isaac';|| but the only way in which this statement can well be accepted as true, is upon the assumption that the 'offering up' by Abraham of the ram '*in the stead of* his son,' as his substitute, was, to all intents and purposes, the 'offering up' of his son Isaac.¶ So, again, to *hear* the preachers of the Gospel which are sent by Christ, is to hear Christ Himself.** To *despise* such

* For the reason of this, see p. 44.

† 2 Cor. v. 14.

‡ No unbiassed 'seeker after truth' can doubt that the Scripture teaches us the *vicarious* nature of our Lord's death upon the Cross. Cf. Isa. liii. 4-6, 8, 10-12; Matt. xx. 28; Mark x. 45; 1 Tim. ii. 6.

§ Rom. vi. 2-8.

|| Heb. xi. 17; Jas. ii. 21. The expression, 'offered up,' must have the *same meaning* when used of Isaac as it has when used of the ram.

¶ Gen. xxii. 13; Heb. xi. 17-19; Matt. xx. 28; 1 Tim. ii. 6.

** Luke x. 16.

preachers is to despise Christ Himself, just as surely as to despise Christ is to despise God who sent Him. So St. Paul wrote, 'We pray you, *in Christ's stead*, be ye reconciled to God.* To receive such preachers is to receive Christ Himself.† To minister unto Christ's people is to minister unto Him.‡ To persecute Christ's people is to persecute Him.§

If, then, the *death* of Christ as our substitute was precisely the same thing in act, effect, consequence, and result as *our* death; if the *offering up* of the ram as Isaac's substitute was precisely the same thing in act, effect, consequence, and result as Isaac being offered up; if to *hear* the preachers of the Gospel 'in the stead of Christ' is precisely the same thing in act, effect, consequence, and result as to hear Christ Himself; if to *persecute* Christ's people is precisely the same thing in act, effect, consequence, and result as to persecute Christ Himself; and if the *taking* and the 'partaking in common' by us of twelve pence, or of twenty shillings, is precisely the same thing in act, effect, consequence, and result as the taking and the 'partaking in common' by us of one shilling or of one pound,—it is perfectly clear that the taking or the 'partaking in common' by us of the 'Bread-Body'|| and the 'Wine-Blood' of Christ, as the exact substitutes and equivalents of His *real* dead human Body and shed Blood, in their stead, is precisely the *same thing* in act, effect, consequence, and result as the taking or the 'partaking in common' by us of His real dead human Body and shed Blood.

And upon the hypothesis that our Lord *intended* to give us the bread and wine as the exact substitutes and equivalents of His real human 'Body given' and 'Blood shed,' what *other* or *better* language could He have used than that which He did use?—leaving it to the *common-sense* of His disciples to understand the exact sense in which the bread 'was' His dead Body, and the wine 'was' His shed Blood. Upon this hypothesis, and upon this one *only*, are *all* the words spoken by our Lord Himself, and those written by the New Testament writers, respecting this Sacrament, perfectly and exactly *true*, and easily *comprehensible*, even by a child. For example:

1. The eating and drinking the 'Bread-Body' and the 'Wine-Blood' of our Paschal Lamb with the physical mouth 'shows,' 'sets forth,' 'demonstrates,' in a most graphic manner, 'the Lord's death'—*i.e.*, the *fact* of His death, *not*

* 2 Cor. v. 20.

† Matt. x. 40.

‡ Matt. xxv. 40 (45).

§ Acts ix. 4, 5, xxii. 7, 8.

|| These expressions are formed upon the model of the familiar one—'Paper-Money'—the first half of which states what the visible object is in *substance*, the second half what it is in value, possession, use—the object of which it is the *substitute*.

His actual dying;* because we then eat and drink, entirely separate from the other, the exact substitutes and equivalents of His *dead* human Body and *shed* human Blood, objects which can only exist separate and inanimate, and can only be possessed by us, upon the assumption that He *died*. How could the *actual* presence of our Lord's living, glorified Body, 'show,' 'set forth,' 'demonstrate' His *death*?

The visible bread and wine, which 'ARE,' in exact substitute and equivalent, the *dead* Body and *shed* Blood of 'Christ our Passover,' are intended to 'show,' set forth, and prove to us the great event that is necessarily supposed to have taken place *before* they could be placed upon the Table, *separate* one from another, to be consumed with the mouth—viz., the death and blood-shedding of the Lamb of God—i.e., the offering of the Sacrifice and the making of the Atonement which our sins required. The Bread, which 'IS,' in substitute and equivalent, the *dead* Body of 'Christ our Passover,' is a standing, visible *proof* to us that He 'offered One Sacrifice for sins for ever' by His *death* upon the Cross. The Cup, containing that which 'IS,' in substitute and equivalent, the *shed* Blood of 'Christ our Passover,' is a standing, visible proof to us that the shedding of His precious blood has made *Atonement* for our sins. To celebrate the Lord's Supper, wherein we eat and drink, in substitute and equivalent, the dead Body and shed Blood of 'Christ our Passover,' the objects that *resulted* from His death and blood-shedding, is the most graphic way of 'showing,' demonstrating 'the Lord's *death* till He come,' that we could imagine. And the continued celebration of the Supper is a standing testimony, presented to us, and by us to the world, that 'Christ *died* for our sins,' and that we *believe in*, depend upon, His precious death and blood-shedding for the pardon of our sins.

2. The fact that 'we all partake in common of the one bread (loaf)' † implies and shows most graphically that 'we, the many, are (form) one bread (loaf), one body (the Church).' ‡ And this aspect of the Lord's Supper *cannot be realized* unless we meet together to 'partake of it in common'; because, as we have seen, the *only* way in which it is *possible* to 'partake in common,' or even at all, of the dead (human) 'Body of Christ,' and of His shed (human) Blood, is by 'partaking in common' of the 'Bread-Body' and 'Wine-Blood.' §

* 1 Cor. xi. 26; lit., 'ye do show the *death* (emphatic) of the Lord.'

† *ἀpros* with a numeral means 'loaf.' Cf. Matt. xiv. 17, etc., xv., 34, etc., xvi. 9, etc.; John vi. 9, etc.

‡ 1 Cor. x. 17.

§ Those who practise non-communicating attendance are, therefore, more flagrant disobeyers of Christ's commands than are those who do not stay behind at all. Those who do not stay behind disobey our Lord,

3. We can also see the necessity there is for us to 'examine ourselves,' in order to ascertain whether we recognise the solemn nature and meaning of the Holy Communion (partaking in common) of the dead Body and shed Blood of 'Christ our Passover,' *before* we 'eat of this Bread (-Body), and drink of this Cup (containing the Wine-Blood).'*

4. If, too, in the possession and use of the Bread-Body and Wine-Blood, we 'discern not the Lord's (dead, human) Body' and shed (human) Blood, we are perilously near to 'eating and drinking unworthily,' 'condemnation to ourselves.† It is this which makes it such a serious matter for the impenitent, and those devoid of a living faith, to partake of the Supper.

Arguing, then, from the *analogy* of twelve pence and twenty shillings 'being' respectively one shilling and one pound, to misuse or to show disrespect to the 'Bread-Body' and 'Wine-Blood' of Christ, is to misuse or to show disrespect to His dead Body and shed Blood, just as to lose or to throw away twelve pence or twenty shillings, is to lose or to throw away one shilling or one pound. In so true a sense 'is' one material object another, when it 'is' its *substitute* and equivalent.

We may even go so far as to say,—To 'see' that which 'is' the dead Body of Christ (the Bread-Body) with the physical eye, to 'take' that which 'is' the dead Body of Christ with the physical hand, and to 'eat' that which 'is' the dead Body of Christ with the physical mouth, is to 'see,'‡ to 'take,' and to 'eat' His dead Body, precisely as to 'see,' to 'take,' and to 'spend' twelve pence, or twenty shillings, is

it is true ; but they do not deliberately *stop and listen* to His commands at the very moment that they set them at defiance. But those who practise non-communicating attendance dare to disobey His commands, 'Take eat,' etc., and 'Drink ye all of this,' etc., although they actually stop to listen while these plain commands are repeated in their hearing, and while our Church also emphasizes them by bidding those present to 'draw near and take,' etc. It is just as true now as it was of old—'To obey is better than sacrifice' (1 Sam. xv. 22).

* 1 Cor. xi. 28.

† 1 Cor. xi. 29.

‡ In confirmation of this it may be noted that the statement found in Exod. xxiv. 8, 'Behold (see) the blood of the Covenant,' etc., which is unquestionably *alluded* to in the words, 'This is My Blood of the New Covenant,' etc. (spoken by our Lord), and *quoted* in Heb. ix. 20, is there quoted, not as it stands in Exod. xiv. 8, 'Behold (see),' etc., but 'This (is),' etc. And this method of quoting the words seems to imply that 'This is,' in the words of the Institution, is exactly equivalent to, 'Behold (see).' In which case, 'This is My Body,' etc., would mean, 'Behold (see) My Body,' etc.; and 'This is My Blood,' etc., would mean, 'Behold (see) My Blood,' etc. 'Behold' is clearly seen to be of precisely the same meaning sometimes as 'This is,' or 'These are,' by comparing together Matt. xii. 48-50 and Mark iii. 33-35; 2 Cor. xii. 14 and xiii. 1. Cf., too, Matt. xxvii. 47 and Mark xv. 35.

to 'see,' to 'take,' and to 'spend' one shilling, or one pound. So with the Wine. To 'see,' to 'take,' and to 'drink' that which 'is' the shed Blood of Christ (the Wine-Blood) with the physical eye, hand, and mouth, is to 'see,' to 'take,' and to 'drink' His shed Blood.

In the absence of the *actual* dead human Body and shed Blood of our Lord (because non-existent*), this is the *only* way in which it is *possible* to 'eat' and 'drink' the dead 'Body' and shed 'Blood' of our Paschal Lamb. Yet the *acts* of 'eating' and 'drinking' so performed, upon the substitutes and equivalents of His dead Body and shed Blood (the Bread and Wine), are *identical* in kind, consequence, effect, and result, as would be the acts of 'eating' and 'drinking' the actual dead Body and shed Blood of our Paschal Lamb, if that were possible.

Thus the consecrated bread and wine are far *more* than 'signs and pledges' of 'an inward and spiritual grace,' and even more than 'effectual signs of grace,' inasmuch as they 'are,' in exact substitute and equivalent, the dead Body and shed Blood of 'Christ our Passover.' In everything *but* substance with its 'accidents' they 'ARE' the objects whose names they bear. Yet, being in substance *mere* bread and wine, they are of *more use* to us than even the *real* dead Body and shed Blood of Christ could possibly be; *every* advantage and result that could possibly be obtained by eating and drinking the *real* Body and Blood of 'Our Passover' is obtained by eating and drinking the Bread-Body and the Wine-Blood; and, because they are in substance *mere* bread and wine, it is *possible* for us to eat and drink them as commanded by our Lord—*i.e.*, with the physical mouth, so as to keep the Gospel Paschal Supper; whereas, if we had the *actual* dead Body and shed Blood, it would be *impossible* for us to do so—*i.e.*, for *moral* reasons. To do so then, would be to commit a crime, and to break the distinct law of God.† Did we possess our Lord's real dead Body, we should have to bury it.‡ Hence appears the wonderful wisdom§ of our Lord in giving us His 'Bread-Body' and 'Wine-Blood,' *instead* of His real dead Body and shed Blood, so that Christians are ever *able* to thus eat and drink the 'Body and Blood' of their Paschal Lamb 'in remembrance of Him.'

Thus the 'Bread-Body' and the 'Wine-Blood' of Christ are no more 'an outward and visible sign of an inward and spiritual grace' than were the *actual* dead Body and shed

* Both at the Institution and ever since the Resurrection.

† Lev. xvii. 10, 12, 14; and p. 44.

‡ Matt. xxvii. 59, 60.

§ 1 Cor. i. 24; Luke xi. 49.

Blood of our Lord. This *definition* of a Sacrament will *no more apply* to the 'Bread-Body' and 'Wine-Blood' of Christ, than it will apply to His actual dead Body and shed Blood. The 'Bread-Body' and 'Wine-Blood' are simply visible, positive, and demonstrative proofs to us that the 'one sacrifice for sins' was 'offered,' and the great Atonement for sins was made upon the Cross nineteen centuries ago, when Christ 'bowed His head and gave up the ghost'; they are to be eaten and drunk by us as the 'Body' and 'Blood' of our Paschal lamb in the Christian's Paschal Supper, 'in remembrance of' His precious death and blood-shedding, and as a plain *confession* that we are *trusting* in our hearts to that 'precious death and blood-shedding' for the pardon of all our sins, and the possession of eternal life;—*i.e.*, that we are amongst the number of those who (in the figurative language of John vi.) 'eat the flesh of the Son of Man and drink His blood' 'in our hearts by faith.'

But it may be objected by some, that this meaning given to the word 'is,' in the words of Institution, is not a common one in Scripture; and hence a few moments may well be spent in showing, that the use of the verb to 'be' to express the idea of one object 'being' another object in *substitute* and equivalent, is *not* so *uncommon* as some may suppose.* In consequence of the frequency with which, and the numerous ways in which, the verb is used, we *do not* always analyze closely, or *recognise*, the *exact* sense in which we use it; hence, if we look more closely, we may find that we use it more frequently in this sense than is commonly supposed. In fact, the very words 'This is' (τοῦτο ἐστί), which have been so much perverted in meaning, are not unfrequently used in their contracted form (τοῦτ' ἐστί) in some such sense as 'This is in *substitute* and equivalent.' *E.g.*, In Philem. 12 we find St. Paul saying, 'Receive him (Onesimus), *that is* mine own bowels.† In Acts. xix. 4 he says, 'Believe on Him which should come after him, *that is*, on Christ Jesus.' In Heb. ii. 14 we read, 'Destroy him that had the power of death, *that is* the devil.' In Heb. xiii. 15 we read, 'Offer the sacrifice of praise, . . . *that is* the fruit of our lips.' And in 1 Peter iii. 20 we read, 'wherein few, *that is*, eight souls, were saved.' In each of these sentences the one person, word, or expression

* I have *shown* it to be common enough in everyday life (p. 128). And it is certainly much more common in the New Testament, than 'is' in the sense of 'has with it,' or even in the sense of 'is in substance.'

† In Matt. xii. 50; Mark iii. 35; and Luke viii. 21, in the sentence, 'The same *is* My brother and sister and mother,' '*is*' clearly means 'is in substitute and equivalent.' Relationship to Jesus Christ in disposition and behaviour (doing the will of God) is the exact substitute and equivalent of the ordinary relationship of flesh and blood.

'is' the other one in *substitute* and equivalent; it is put or used *instead*.*

But, further, we frequently use the verb to 'be' in this sense, when we *translate* a word or a sentence from one language into another. If a man were told to write down 'Evil be to him that evil thinks,' and he were to write *Honi soit qui mal y pense*, would he not have *done* that which he was told to do? I.e., would not the writing down of *Honi soit qui mal y pense* be precisely the *same* thing as writing 'Evil be to him that evil thinks'? The *only* difference would be the *language*, with, of course, its 'accidents' (words, letters, look, sound, etc.). But it is perfectly true to say that *Honi soit qui mal y pense* 'is' 'Evil be to him that evil thinks.' It is simply *substituting* one language for another. So that to write down, or to say, *Honi soit qui mal y pense* is to write down or to say, 'Evil be to him that evil thinks,' and is acknowledged to be so by him who understands both languages.

And we have more illustrations of this than one in the New Testament. E.g., in Matt. xvii. 46 we read, 'Eli, Eli, lama, sabachthani, *that is*, My God, My God, why hast Thou forsaken Me?' In Mark iii. 17 we read, 'Boanerges, *which is* Sons of thunder.' In Mark vii. 11 we read, 'Corban, *which is* a gift.' In Mark vii. 34 we read, 'Ephphatha, *that is*, Be opened.' In Acts i. 19 we read, 'Akeldama, *that is* the field of blood.' And in Heb. vii. 2 we read, 'King of Salem, *which is* King of peace.' In all these places the *only* difference between the things mentioned is in *language*, with, of course, its 'accidents.' The one word or expression 'is' the other one which it is said to 'be,' in exact *substitute* and equivalent. Thus we have several illustrations of this use of the verb to 'be' in the New Testament, besides those which occur in the words of the Institution.† And this meaning borne by the word 'is' is a *different* one from what it bears in such a sentence as, 'The field *is* the world,' where the language is figurative,—parabolic.

In precisely the same way and sense the bread is the dead Body of Christ, and the wine is His shed Blood, the *only* difference being the substance, with, of course, its 'accidents' (taste, look, feel, smell, etc.); it is simply *substituting* one material object for another. So that to eat the bread is to eat the dead Body of Christ, and to drink the wine is to drink the shed Blood of Christ, to him who understands our Lord's 'language,' the way in which He spake, and His meaning.

* Cf. Mark xv. 42, 'The Preparation—*that is*, the day before the Sabbath.'

† Cf. Mark xii. 42, 'Two mites which make ("are") a farthing.'

The material object 'bread' 'is' the material object the dead 'Body of Christ,' just as truly as *Honi soit qui mal y pense* in French 'is' 'Evil be to him that evil thinks' in English. *I.e.*, the material *object* the dead human Body of Christ is, so to speak, 'translated* into' the material *object* the bread, just as the sentence in one language—French—is 'translated into' the sentence in the other language—the English. So that to eat the 'Bread-Body' of Christ is identically the same thing in act, effect, consequence and result as it would be to eat the actual dead Body of Christ.

So familiar indeed are we with this way of regarding things, and of expressing them, that we even go so far as to say, in translating a sentence from one language into another, 'This is *literally* so-and-so,' without in the least supposing or implying that anything incomprehensible takes place, or that one language is another language. And for theologians to maintain or to suppose that 'This is My Body,' etc., means 'This bread is *in substance* My Body,' etc., is just as absurd as it would be to maintain or to suppose that 'Evil be to him that evil thinks' is *in language*,—*Honi soit qui mal y pense*.† It is precisely in language, with its 'accidents,' and in that respect *only*, that the one sentence is NOT the other. And it is precisely in substance, with its 'accidents,' and in that respect *only*, that the bread is NOT the Body of Christ.

In the study of words spoken by our Lord, or by anyone else, in the Bible, it is, before all things, necessary that we retain the proper exercise of our reason and senses.

We have succeeded, then, in finding for the word 'is,' in the words of Institution, a meaning (1) which the word *will honestly bear*, and frequently bears; (2) which enables us to see how the bread 'is' the dead Body of Christ, and the wine 'is' His shed Blood, in such a good and real sense that the *eating of the bread* with the physical mouth is the *eating of the dead Body*, and the *drinking of the wine* with the physical mouth is the *drinking of the shed Blood*; yet (3) so that there is *no change* of substance made or required; and (4) there is *no actual presence* of the Body of Christ, living or dead, in or with the bread and wine. Is not this the TRUE meaning? And it may be asked in astonishment, Why should the idea of one visible, material object 'BEING' another such object, in substitute and equivalent, have been apparently so entirely ignored—lost sight of by theologians—for so many centuries, when the use of it in such a sense does away, at once and entirely, with *every particle* of difficulty in the understanding of the words of Institution? I lay claim to *nothing*

* Not 'transubstantiated.'

† Or that twelve pence 'are' in *substance* one shilling.

new in this exposition, although it may be new to the twentieth century. I venture to think that I have but given the *ancient* exposition which was common, or even universal, in the Apostolic age, since it is the *only* one that gives the key to *all* the expressions in the New Testament respecting the Lord's Supper. I do not claim to have done any more than to have dug up a jewel which for centuries has been buried and lost.

The meaning 'is in substance' is *incredible*; this is where the Church of Rome goes astray.

The meaning 'has in or with it' is purely imaginary, *impossible*, unknown; this is where other sacerdotalists, and also Luther, have gone astray.

The meaning 'is a sign of,' 'signifies,' is too weak, *insufficient*; this is where the Church of England comes short of the whole and exact truth. But

The meaning 'is in substitute,' 'instead of,' satisfies *every* single requirement. This, then, *must be* the truth.

Some people, however, seem to find a difficulty in the words of Institution, arising from the fact that St. Luke and St. Paul, in their accounts of the Institution, give the words spoken by our Lord when 'giving' the cup, in a somewhat different form; not 'This (wine) is My Blood of the New Covenant,' etc., but 'This cup is the New Covenant in My Blood which is shed for you.'*

Now, it should be noted, first, (1) that neither St. Luke nor St. Paul were present at the Institution, whereas St. Matthew and St. Peter (from whom St. Mark probably got his account) were both there. Hence St. Matthew and St. Mark are more likely to have given us the *very* words originally spoken by our Lord, than are St. Peter and St. Paul. And it should be noted, next, (2) that St. Luke was St. Paul's companion in travel, and therefore in all probability *his* account of the Institution was derived from St. Paul, who states that he 'received of the Lord that which he delivered unto the Corinthians.'† Hence the variation in the account given by St. Luke and St. Paul has probably a common origin.‡

If, then, their account comes from the Lord Jesus Himself, as St. Paul asserts, it is *impossible* to believe that the variation in the wording of this sentence can point to any *real* difference in *meaning* or in value; we are bound to take it for granted that, for our Lord to say at the Institution, 'This (wine) is My Blood of the New Covenant, which is shed for you,' is practically *equivalent* to Him saying to St. Paul, two or three

* Luke xxii. 20; 1 Cor. xi. 25.

† 1 Cor. xi. 23.

‡ This does not in the least affect the *inspiration* of St. Luke's account. Cf. Luke i. 1-4.

years afterwards, 'This cup (of wine) is the New Covenant in My Blood which is shed for you.'

Let us consider the meaning of these two sentences. We have, first, 'This (wine) is My Blood of the New Covenant,' etc. Now, this sentence is parallel with the statement found in Exod. xxiv. 8, 'Behold (this is) the blood of the Covenant,' etc., and the meaning of that expression clearly is, 'This is the blood that constitutes — establishes — the Covenant,' because, according to God's law, 'the shedding of blood'* is *essential* for the dedication or establishing of a covenant with Him. Hence the blood that is shed in the establishing of a covenant is an all-important part of that covenant, seeing it cannot exist without it; and hence it may very truly be said to 'be' the covenant itself, established by that blood that has been shed; or, to use our Lord's expression, 'The covenant (dedicated) in that blood.'

Now, the New Covenant is between God and man :

God's part of the covenant is forgiveness of sins, rendered possible by virtue of the atoning blood which has been shed;†

Man's part of the covenant is to exhibit 'repentance towards God, and faith towards our Lord Jesus Christ'‡—i.e., faith in His sacrifice and atonement for sin—in His atoning Blood.

Hence, the shedding of the blood on God's (Christ's) part is *the* important part of the New Covenant, without which it could never have been constituted—established. And *to have the Blood* that has been shed in the establishing of that covenant, is *to have the Covenant* that was established by the shedding of that blood, because it is to possess God's part of the covenant. Hence, too, if the cup contains, as Christ said it did, that which 'is' His shed Blood of the New Covenant, then to possess the cup (containing that which 'is' the Blood of the New Covenant) is to possess 'the New Covenant (dedicated) in that Blood.' And hence there is no practical difference between saying, 'This (wine, the contents of the cup) is My Blood of the New Covenant,' etc., and 'This cup (containing that which 'is' the Blood of the New Covenant) is the New Covenant in My Blood,' etc.§

And looking upon the cup (containing that which 'is' the Blood of the New Covenant) as 'the New Covenant in Christ's Blood' goes to prove more demonstratively than

* Heb. ix. 16, etc.

† Heb. x. 16, 17.

‡ Acts xx. 21.

§ Clearly the word 'is' in this sentence has a slightly different shade of meaning from what it has in the sentences already considered, which were probably actually uttered by our Lord at the Institution.

ever (1) that the blood referred to as 'the Blood of the New Covenant' is unquestionably '*shed* blood'—blood poured out;* and (2) that the contents of the cup—the wine—must 'BE,' in a most *true* and *real* sense, the shed Blood of Christ. It must be so in such a true sense, as that it is actually said by our Lord to 'BE' 'the New Covenant in His Blood,' just as if the cup contained His *actual* shed human blood, instead of the 'Wine-blood.' The *only* sense in which this could be true is upon the hypothesis that the wine 'IS' His shed Blood, in exact substitute and equivalent, just as twelve pence 'ARE' one shilling, and twenty shillings 'ARE' one pound. He who possesses the wine, possesses that of which the wine is the substitute—the shed Blood of Christ; and He who possesses the Blood that was shed in the establishing of the New Covenant, possesses (as much as it is *possible* for anyone to do) the New Covenant itself. It is his, to accept or to reject its benefits. *I.e.*, He possesses that blessed covenant of which we read in Heb. viii. 10-12; x. 16, 17, the gracious terms of which assure us (1) that God 'will put His laws into our minds,† and write them in our hearts';‡ (2) that 'He will be to us a God, and we shall be to Him a people'; and (3) that 'our sins and iniquities He will remember no more.'

But, in spite of all that has been said, some may still feel a little difficulty in understanding what was the *exact use* of our Lord giving us the substitutes and equivalents of His dead Body and shed Blood, and commanding us to 'eat and drink' them in the celebration of the Lord's Supper. In other words, What is the use of the Ordinance?

* Exod. xxiv. 8.

† Cf. John vi. 44, 45, 65; Jer. xxxi. 34; Isa. liv. 13.

‡ This seems to be the same blessed truth as is referred to by St. Paul in 2 Cor. iii. 2, 3, 6-8, where he speaks of the New Covenant being written in men's hearts—*i.e.*, in the hearts of those who 'hear the Word';—written 'by the Spirit of the living God,' Who Himself speaks to sinners by the instrumentality of the ministers of the New Covenant. Cf. John xvi. 7-13; Acts vii. 51; Mark xiii. 11; Luke x. 16; John iv. 36-38; Luke viii. 15.

CHAPTER XI

OBJECT OF THE LORD'S SUPPER

THERE is, then, yet another question to ask—What was the *object* which our Lord had in view in instituting the Lord's Supper? And the *circumstances* in which it was instituted will furnish us with the answer: It was instituted *during* the celebration of the Jewish Paschal Supper; so that the most natural conclusion to come to is, that there is some connection, or similarity, or likeness between the Lord's Supper and the Paschal Supper. Can any such connection or similarity be shown to exist? It certainly can. Our Lord is reported by St. Luke to have said, as soon as He had 'sat down with the twelve,'—'I have earnestly desired to eat this Passover with you before I suffer, for I say unto you that I will not any more eat thereof *until it be fulfilled* in the kingdom of God.'^{*}

It is perfectly clear, from these circumstances and words, that the *whole ordinance* of the Jewish Passover was *typical* of something in the Gospel dispensation. What this was is easily gathered from other passages in the New Testament. In 1 Cor. v. 7 Christ is said to be 'Our Passover.' In 1 Pet. i. 19 He is called 'a Lamb without blemish and without spot.'[†] And in John xix. 36 we find that 'a bone of Him shall not be broken.'[‡] He must be blind, then, who cannot see that Christ Himself is the true Paschal *Lamb* who 'was sacrificed for us' in the Gospel.[§]

Now, the ordinance of the Passover consisted of *two* distinct *parts*, which were separated by a distinct interval of time; there was (1) the Sacrifice, and (2) the Supper.|| If, therefore, the ordinance of the Jewish Passover was to be properly '*fulfilled* in the kingdom of God,' it is not too much to assume that, in the ordinance of the Gospel Passover also, there *must* be *two* distinct *parts*—(1) the Sacrifice, and (2) the Supper. We know perfectly well what the Sacrifice is, because we are told that 'Christ (as) our Passover has been sacrificed for us'; and we know that His 'precious blood' has been 'shed,' poured out, thus providing the 'blood of sprinkling.'[¶] What, then, is that in the ordinance of the Gospel Passover which

* Luke xxii. 15, 16.

† Cf. John i. 29, 36; Exod. xii. 5.

‡ Exod. xii. 46.

§ Cf., too, John i. 29, 36.

|| Exod. xii. 6-8; Deut. xvi. 6, 7.

¶ Heb. ix. 13, 14, x. 22, xii. 24; 1 Pet. i. 2.

answers to the Supper, if it is not the Lord's Supper, which bears practically the same name? If the *Lord* Jesus Christ is 'our Passover,' then clearly 'the Lord's Supper' is 'our Passover's' (Paschal) 'Supper.'

Now, in the Jewish Paschal Supper, amongst other details, the dead (and roasted) 'body' of the previously sacrificed lamb was 'eaten' by the persons assembled together; and a cup of wine, called by the Jews 'the cup of blessing,' used to be 'drunk' with the physical mouth. Nothing, then, can well be more evident than that our blessed Lord *intended* the Lord's Supper to fulfil that part of the ordinance of the Passover which consisted of the Supper; in other words, that the Lord's Supper was intended to be the Gospel Paschal Supper, in which (as in the type) that which 'is' the *dead* 'Body' of the sacrificed 'Lamb of God' (the 'Bread-Body') is 'eaten' by the communicants; and that which 'is' His *shed* 'Blood' (the 'Wine-blood') is 'drunk' in 'the cup of blessing.* And just as the Jewish Paschal Supper used to be eaten 'in remembrance of' redemption from Egypt, so the Gospel Paschal Supper is to be eaten 'in remembrance of' the redemption of Christians from a far worse bondage, by the precious death and blood-shedding of 'Christ our Passover.'

At the Institution of the Lord's Supper it was 'Christ our Passover' speaking 'just before He suffered,' and when He says, 'This is My Body given for you,' and 'This is My Blood shed for you,' He means—'This is the (dead) Body of your Paschal Lamb given in sacrifice for you,' and—'This is the Blood of your Paschal Lamb shed for you'; and just as you, as Jews, have been accustomed to 'eat' the body of the Paschal Lamb given in sacrifice for you, and drink 'the cup of blessing,' so I bid you, as Christians, now 'eat' this bread which 'is' 'the Body of *your* true Paschal Lamb given in sacrifice for you,' and also 'drink,' in 'the cup of blessing,'† this which 'is' 'the Blood of your true Paschal Lamb shed for you,' 'in remembrance of Him,' and of all that He did and suffered for you.‡

A further likeness between the Lord's Supper and the Jewish Paschal Supper appears, in some of the minor circumstances in which it was instituted and first celebrated. Our Lord and His disciples were sitting or reclining around

* 1 Cor. x. 16.

† *Ibid.*

‡ The reason why our Lord instituted the Lord's Supper just *before* He suffered instead of afterwards, was probably because He wished to show its intimate connection with the Paschal Supper. Since He had to *suffer* as the Paschal Lamb of the Gospel, he *could* not have instituted the Gospel Paschal Supper on the *proper* day unless He had done so *before* He suffered; circumstances forbade it.

an ordinary TABLE* in an ordinary private house; no Jew then present *could*, for even one moment, have thought that any literal sacrifice, or the 'memorial' of any sacrifice, was being 'offered' upon any 'altar.' The 'table' at which the Lord's Supper was instituted, and first celebrated, was no more an 'altar' than it was a lectern, or a pulpit, or a font. In fact, the 'table' upon which the elements of bread and wine are now 'placed' for the celebration of the Lord's Supper, is no more an 'altar,' than is the font, in which the element of water is 'placed' for the administration of Baptism. And for people to persist in calling the Lord's 'Table' an 'Altar' is to use words without knowledge—to fail to understand the proper meaning of the words that they use. It is precisely as absurd a proceeding on their part, as if they were to insist upon calling the table a 'font,' or the font a 'table.' Although it may gain *disciples* from the number of those who *do* not or *will* not think, yet not even *eternal* persistency in the *repetition* of that which is untrue can ever turn that which is untrue into truth.

It seems, then, impossible to refuse to believe, that the Lord's Supper was *intended* by our Lord to take precisely the same place amongst Christians that the Paschal Supper held amongst the Jews; although, clearly, it was *not* to be celebrated once a year *only*, but as frequently as Christians might wish.† If the Lord's Supper be *not* the Supper belonging to the ordinance of the Gospel Passover, one may well ask, What is? And, in that case, *What* was the Lord's Supper intended to be? *Why* was it instituted during the celebration of the Paschal Supper? and in the same circumstances? And what did our Lord's words mean when He spake of the Passover being '*fulfilled* in the Kingdom of God,' if the ordinance of the Gospel Passover has *no Supper* corresponding to the old type? According to the view here taken, the bread and the wine were given by our Lord, as the exact substitutes and equivalents of His actual Body and Blood, in order to render it *possible* for His disciples to keep the Gospel Paschal Supper, by eating that which 'is' the dead Body of 'Christ our Passover,' and by drinking that which 'is' His shed Blood. In no other way would it have been *physically* or *morally possible* for the second part of the Gospel Passover to have been fulfilled,—kept.‡

* Luke xxii. 10, 12, 13, 21; 1 Cor. x. 21.

† 1 Cor. xi. 25, 26; Acts ii. 42, xx. 7.

‡ There is an undesigned coincidence between the Paschal Supper and the Lord's Supper as celebrated in the Church of England, owing to the fact that, just as God commanded the *entire consumption* of the body of the Paschal Lamb at the Paschal Supper, or immediately afterwards,

If there was one typical ordinance of the Old Testament which more than another was completely fulfilled by our Lord, it is the ordinance of the Passover. There is a remarkable number of points in this ordinance which our blessed Lord fulfilled:

1. The *Day* on which He suffered—not the great day of Atonement,* but the day of the Passover (*cf.* Matt. xxvi. 2).

2. The Ordinance itself; there were *two parts*—(a) the Sacrifice, and (b) the Supper (Ex. xii. 6, 8).

3. (a) The Sacrifice; the Victim—‘A lamb without blemish and without spot’; ‘a male’ (Ex. xii. 5; 1 Pet. i. 19).

4. The Sacrifice was to be *killed* (Ex. xii. 6; 1 Cor. v. 7).

5. *No official priest* was required (Ex. xii. 6; 2 Chron. xxx. 17).

6. *No literal ‘altar’* was required, because nothing was burnt.

7. ‘The blood of sprinkling’ was provided (Ex. xii. 7; Heb. xii. 24; 1 Pet. i. 2; Heb. ix. 13, 14).†

8. (b) The Supper.

(1) The *hour* (Ex. xii. 8; Matt. xxvi. 20).

(2) The *circumstances*—the House, the Table, the Guests, the President, the Reclining (Ex. xii. 7, 46; Luke xxii. 10, 13, 14, 21).

(3) ‘A bone of Him shall not be broken’ (Ex. xii. 46; John xix. 36).

(4) The *Body* of the Lamb *eaten*.

(5) ‘The cup of blessing’ was drunk (1 Cor. x. 16; Luke xxii. 20).

(6) ‘In remembrance of’ redemption (Ex. xii. 42).

No other Old Testament type, no ordinance of the ceremonial law, can show so many or such diversified similarities,—points of coincidence.

Both in our Saviour’s Priesthood and in His Sacrifice for our sins, He more particularly fulfilled types which were *anterior* to the ceremonial law, than types which were *in* that law;—*e.g.*, as official Priest of the New Covenant he was *not*

so the Church of England has ordered the entire consumption of the ‘Bread-Body’ and ‘Wine-Blood’ at, or immediately after, the celebration of the Lord’s Supper. ‘Reservation’ of the ‘body’ of the Lamb was strictly forbidden by God Himself (Exod. xii. 10).

* When the annual sin-offering for the whole congregation was offered (Lev. xvi. 29). Besides this, in *no* place where the Lord Jesus is spoken of in the New Testament as a ‘Lamb,’ is there any reference to Him as a sin-offering for the congregation, inasmuch as the sin-offering for the congregation *never* consisted of a lamb.

† The sprinkling of the blood upon the altar of burnt-offering, mentioned in 2 Chron. xxx. 16, was a subsequent *modification* of the original ordinance.

'after the order of Aaron,' but 'after the order of Melchisedek,' anterior to the law. And as a Sacrifice for our sins, He did *not* fulfil any particular type set forth in the law, so much as one that was *anterior* to the law—the ordinance of the Passover.

This is only what we might expect, if He came, not to set up a better kind of ceremonial law, but to fulfil and *supersede* the old law altogether (which was a sort of intermediate remedy 'till the seed should come to whom the promise was made'),* and to bring in 'grace and truth.' 'The law was given by Moses, but grace and truth came by Jesus Christ.'† There is far more *contrast* between the ceremonial law and the Gospel, than *likeness*. So that to be always trying to find out likenesses between them is to work in a *wrong* direction; the great idea in the Gospel is that of contrast with the law rather than likeness to it. The types of our Lord's Priesthood and Sacrifice which the Law contains are intended to show their own inferiority, and the superiority of the Gospel, by contrast rather than by likeness.

If anyone should ask, 'What is the *use* of such an ordinance as the Lord's Supper? the answer may be best given by asking another question, What was the use of the Jewish Paschal Supper? The answer to this second question will be the answer to the first one. Our Lord, moreover, expressly *told* us that the *chief* object of the celebration of the Lord's Supper is to 'remember Him,' to 'call Him to mind'; —*i.e.*, to remind us of His precious death and blood-shedding upon the Cross, the offering of His 'One Sacrifice for sins,' with all that we owe to Him therefor, and 'the benefits which we receive thereby.' It is difficult to imagine how it would be possible to *better* 'remember,' 'call to mind,' anyone who had 'laid down His life for us,' than by having the visible objects, which 'ARE' His '*dead* Body' and '*shed* Blood,' repeatedly set before our eyes.

Why, then, should the Lord's Supper be considered to be incomprehensible? There is nothing in the least incomprehensible about the *objects* mentioned in it—'This (bread)' and 'This (wine),' or about our Lord's *dead* human 'Body' and *shed* human 'Blood'; nor is there anything in the least incomprehensible about the verb 'is.' The *only* reason why the ordinance has ever been considered incomprehensible, is because some interpreters have given a meaning (or meanings) to the verb 'is' which renders the whole sentence incomprehensible. But this fact ought to have convinced those theologians who were possessed of ordinary sound common-sense, that the meaning so given to the word *must* be a *wrong* one; and they ought to have tried other meanings

* Heb. x. 9; Gal. iii. 19.

† John i. 17.

which the verb will fairly bear, until they had failed to find anyone which would make the sentence intelligible, before saying or supposing anything so deficient in common-sense as that it was *not meant* to be understood.

To suppose, as so many seem to do nowadays, that the ordinance of the Lord's Supper has anything to do with our Lord's Sacrifice regarded as a *sin-offering* for the congregation, is to make an absolute and *astounding blunder*. There is not a single fact or statement in the New Testament which, fairly understood, leads us to suppose any such thing; whereas there are many facts and statements, as we have seen, which prove it to have been a part of the ordinance of the Christian Passover, viz., the Gospel Paschal Supper. No *single* thing was done at the Institution which in the least resembled the ceremonial that was observed in the offering of a sin-offering for the congregation. In the offering of such a sin-offering, *not one morsel* of the 'body' of the victim was eaten, but the whole was burnt 'outside the camp.*' Whereas in the ordinance of the Lord's Supper, the *whole* of the visible objects which our Lord said 'WERE' His dead Body and shed Blood, were eaten and drunk by the communicants, and not one morsel of them was burnt (*i.e.*, 'offered') upon any altar.† The *only* ordinance amongst the Jews, in which they were ever *commanded* by God to 'eat' the body of the lamb that had been sacrificed, and at which they drank what was commonly known as 'the cup of blessing,' was the Paschal Supper. It is as absurd for Christians now, to assert that the celebration of the Lord's Supper is the offering of a sin-offering for the congregation, as it would have been for the Jews, some centuries after the institution of their Paschal Supper (as, *e.g.*, at the time of our Lord), to have insisted upon it that the celebration of *that* Supper was the offering of such a sin-offering.

No ordinance, such as the Lord's Supper, which consists of or includes the eating and drinking of *anything*, CAN be any part of the ordinance of a sin-offering for the congregation; the very *acts* of 'eating and drinking' the bread and wine *deny, ipso facto*, that the ordinance is a part of such a sin-offering. If the Lord's Supper *had been* any part of our Lord's Sacrifice regarded as a sin-offering for the congregation, then our Lord most distinctly *set* entirely *at naught* the law of God concerning the offering of such a

* Lev. vi. 30, xvi. 27, iv. 21, 12.

† The burning of what was *left* of the 'body' of the Paschal lamb when the Supper was finished, was *not* a part of the ordinance proper; it was done probably to avoid 'corruption,' and was equivalent to total consumption (Exod. xii. 10).

sin-offering, and in so doing became a 'transgressor of the law.'*

Besides all this, a sin-offering of any sort simply *could not* be 'offered' at the *time* when, and in the *circumstances* in which, the Lord's Supper was instituted, viz., during the celebration of the Paschal Supper in a private house. Moreover, *none* of the *essentials* of a sin-offering were there; there was no official priest, no altar, no victim slain, and no blood-shedding. Hence, for theologians to maintain that the celebration of the Lord's Supper either was at the Institution, or is now, the offering of a sin-offering for the congregation, or of the 'memorial' of any such offering, is precisely as wise as it would be to maintain that 'such and such a gathering of people is a *feast*, where, as a matter of fact, there are *no provisions*, no table, no eating and drinking utensils, and *no eating and drinking*. One would much like to know what some of the theologians of the present day have done with their common-sense.

According to the New Testament, the sole† official Priest

* Matt. v. 19; Jas. ii. 10.

† It is perfectly clear from the New Testament that Jesus Christ is the *sole* official Priest of the New Covenant; for—

- (1) *No one besides* Jesus Christ is ever hinted at as belonging to this priesthood of the New Covenant;
- (2) The New Covenant official priesthood is *always* spoken of in the *singular*;
- (3) The official priesthood of the New Covenant is 'after the order of Melchisedek,' which consisted of *one* official priest *only* (Heb. v. 6, 10, vii. 1-3);
- (4) The official priesthood of the New Covenant, as containing but *one* official priest, is directly *contrasted* with that of the Old Covenant, as containing '*many* priests' (Heb. vii. 23, 24);
- (5) The official priest of the New Covenant is emphatically shown to belong to Jesus Christ only, (a) by the use of the *singular*, emphatic, personal *pronoun* 'Thou,' in the oft-repeated quotation applied to Him—'*Thou art a priest for ever*,' etc.—and (b) by the *oath* of God, since He is the *only one* to whom the words were ever addressed, 'The Lord swear, and will not repent—Thou art,' etc. (Heb. vii. 21);
- (6) The one official priest of the New Covenant 'continueth ever,' possesses 'an endless life,' and is 'a priest for ever' (Heb. vii. 16, 17, 24);
- (7) St. Paul says, 'There is one God, and *one Mediator* between God and Man, the Man Christ Jesus.' Since 'one God' means clearly 'one God *only*,' 'one Mediator' as clearly means '*one Mediator only*' (1 Tim. ii. 5);
- (8) The present *sphere of action* for the official priesthood of the New Covenant, is heaven, not earth. It is said of Christ, 'If He were upon earth (now), He would not even be a priest' (Heb. viii. 4).

Hence, no one (1) who is *not* 'after the order of Melchisedek,' (2) who is *not* 'a priest for ever,' (3) who does *not* possess 'an endless life,'

of the New Covenant, *before* entering into the heavenly sanctuary, offered upon the Cross—

- (a) *One* Sacrifice for the sins of the whole world;
- (b) It was the Sacrifice of His *humanity*, and consisted of His *death*;
- (c) Being a 'sacrifice for sin,' it necessarily involved the shedding of His *blood*, for 'without shedding of blood there is no remission';
- (d) It was offered '*once* for all' in the past, *before* Christ ascended up into heaven (Heb. x. 12);
- (e) The act of 'offering' His 'one sacrifice for sins' was declared by Christ Himself to have been 'finished' upon the Cross (John xix. 30);
- (f) The *only* priest who had any hand in offering this 'one sacrifice for sin' was Christ Himself—the sole official Priest of the New Covenant.
- (g) The only 'altar' upon which it could be said to have been 'offered' was the Cross.

According, then, to the New Testament, we have in the New Covenant, One only sacrifice for sins, which was fully and perfectly offered upon the Cross, by the sole official Priest of the New Covenant, *before* He entered into the heavenly Holy of holies, 'heaven itself'; and this 'sacrifice for sins' was at once—one, complete, 'finished,' efficacious, and final—incapable of any further completion, continuation, or repetition.

But Sacerdotalism flatly contradicts all this, by saying that earthly official priests of the New Covenant still continue to offer *daily* a sacrifice for sins;—*i.e.*, the sacrifice of the Mass, as it is commonly called, is asserted to be a *daily continuation* of the same sacrifice for sin as that which was offered by Christ upon the Cross nineteen centuries ago. It is, however, not difficult to show the absurdity of such a statement, to those who are open to conviction and willing to learn.

It is a mere truism to remark that, *if* the sacrifice of the Mass be the *same* as the sacrifice that was offered upon the Cross, then clearly—

- (1) The official *priest* must be the *same*;
- (2) The *victim* must be the *same*;
- (3) The *place* must be the *same*;
- (4) The *altar* must be the *same*; and
- (5) The *time* must be the *same*.

(4) who does *not* 'continue ever,' (5) to whom the singular, emphatic, personal pronoun 'Thou' does *not* refer, (6) to whom the oath of God was *not* sworn, and (7) who is *now* upon earth, CAN be an official priest of the New Covenant. For anyone now upon earth to claim to be an *official* priest of the New Covenant, is to commit the sin of Korah.

If there is *any* difference in any *one* of these respects, then clearly the sacrifices *cannot* possibly be the same. How, then, is it possible for them to be the same, when in *every one* of these respects they differ one from the other?

- (1) The official priest is not the same—*i.e.*, it is not Christ, who is in heaven, and who, 'if He were upon earth, *would not be* a priest,' but the earthly minister who officiates at the Mass;—he *claims* to be a 'sacerdos.'
- (2) The victim is not the same, because Christ, being raised from the dead, dieth no more,* and therefore *cannot* be now 'offered' in sacrifice at all.
- (3) The place is not the same—*i.e.*, it is not Calvary, but the Church.
- (4) The altar is not the same—*i.e.*, it is not the Cross, but the Communion-table.
And—
- (5) The time is not the same—*i.e.*, the 'one sacrifice for sins for ever' was 'offered' and 'finished' nineteen centuries ago, *before* the resurrection, and has *never* been offered *since* the Ascension.

In the face of such numerous and glaring differences as these, no one who retains the proper exercise of his reason and senses *can* believe, that the sacrifice of the Mass is the same as the sacrifice of the Cross.

Besides all this, it can be shown, to all those possessed of ordinary intelligence, that the sacrifice of the Mass is not, as a matter of fact, a sacrifice *for sin* at all; and if so, then clearly, by no possibility can it be the *same* sacrifice as the 'sacrifice for sins' which Christ offered upon the Cross. A Sacrifice for the sins of the people had certain *special* characteristics:

- (a) It involved the shedding of blood;
- (b) Not one morsel of it might be eaten or drunk;
- (c) It was wholly offered to and accepted by God (by being burnt); and—
- (d) If efficacious, it was incapable of repetition.†

Now, it does not require a very large amount of space to prove the following self-evident facts, that in the sacrifice of the Mass—

- (a) There is *no* 'shedding of blood' (confessedly);
- (b) The *whole* of the consecrated elements are eaten and drunk;
- (c) Not one particle of them is ever accepted by God (by being burnt);

* Rom. vi. 9; Heb. ix. 25, 26.

† Cf. Heb. x. 1, 2, 11, 12, 14.

- (d) It is constantly being *repeated*. This is proved by the fact that Romanists speak of 'the sacrifices of masses'* (plural), therefore it (they) can have no *efficacy*.

Nothing can be clearer from all this, than that the so-called 'sacrifice of the Mass' is *not* a sacrifice *for sin* at all, and therefore cannot be the same as the sacrifice which Christ offered upon the Cross. The 'one sacrifice for sins' which He *did* offer, fulfilled all the special characteristics of an offering for the sins of the people.† The one fact that, in the celebration of the Lord's Supper, the consecrated elements are eaten and drunk is, of itself, quite enough to prove to demonstration, that the sacrifice of the Mass (or, indeed, the Lord's Supper) is *no part* of the Lord's Sacrifice regarded as a sin-offering for the congregation. Hence, for sacerdotalists to keep on *asserting* that the sacrifice of the Mass is the same as the sacrifice of the Cross, is as absurd as it would be for them to keep on asserting that the Moon is the same as the Sun. No number of *mere assertions* can turn fancies into facts, or falsehood into truth.

It is further perfectly clear from the New Testament, that the act of 'offering' our Lord's 'one sacrifice for sins' (even if it had had a 'memorial' to be 'offered') entirely *ceased* with His death. In Heb. vii. 27 we are told that He '*offered* up Himself once for all.' In Heb. ix. 26-28 we are taught that 'the *sacrifice* of Himself,' His '*once being offered*,' and His '*dying* once,' are synonyms. In 1 Pet. iii. 16 we are told that He '*suffered* for sins once . . . being put to *death* in the flesh.' And in Heb. x. 10, 12, 14, we are told that 'He offered *one* sacrifice for sins for ever.'

From all this it is perfectly clear that—

- to '*offer* Himself (for sins) once for all,'
- to '*offer one sacrifice* for sins for ever,'
- to '*die* for sins once,' and
- to '*suffer* for sins once,'

are all *synonyms* for one and the same act or event.

But it is evident from Acts i. 3, where we read of our Lord being '*alive after* His passion' (suffering), that His *suffering* for sin *ceased* with His death;‡ hence, it is equally clear that the 'offering' of His 'one sacrifice for sins' also ceased at

* Cf. Article XXXI.

† The burning of the whole body of the sin-offering for the congregation 'outside the camp' was the *last* detail in the ordinance. Cf. Lev. xvi. 27; Heb. xiii. 11, 12.

‡ Our Lord clearly considered that His 'sufferings' would *terminate* with His *death*. Cf. Luke xxii. 15, xxiv. 26, 46; Acts xvii. 3; Heb. xiii. 12.

His death, before His resurrection. So that it is no more *possible* for the 'offering' of our Lord's 'one sacrifice for sins' to be *continued* now, either by Himself or by anyone else, than it is for His 'dying' or 'suffering' to be continued. Nearly nineteen centuries ago, Christ, as He expired upon the Cross, proclaimed with a loud voice, 'IT IS FINISHED,'* a statement which most certainly *included*, even if it did not exclusively refer to, His 'suffering for sin once,'—His 'dying,' the act of 'offering' His 'one sacrifice for sins.' But in the present day Sacerdotalists proclaim with a much louder voice, 'It is still being CONTINUED,' which, if words mean anything, can only mean—the 'one sacrifice for sins' was NOT 'finished' when Christ said it WAS. If our Lord's words were true, then the celebration of the Holy Communion simply *cannot* possibly be a continuation of the act of offering His 'one sacrifice-for-sins'; and if the celebration of the Holy Communion be a continuation of the act of offering of His 'one sacrifice-for-sins,' then Christ's words upon the Cross simply CANNOT have been true. There is no way of escaping from this simple logical conclusion.

In addition to thus 'making Christ a liar,' the claim of sacerdotalists to continue daily the 'offering' of His 'one sacrifice-for-sins,' is every whit as *ridiculous* as it would be for them to claim to continue daily the *coronation* of a Sovereign, or the death of William the Conqueror. It is no more so much as even *possible* to 'continue' the one act or event, than the other.

The very idea of 'continuing' the 'offering' of our Lord's 'one sacrifice for sins' *could not* exist, if people would only read Scripture more carefully.† The *only* place where the idea of 'offering sacrifices continually' occurs in the New Testament, is Heb. x. 1, where we read, 'The law . . . can

* John xix. 30.

† The carelessness which is so common in the reading of Scripture may be well illustrated from the fact that many people actually take our Lord's words found in Matt. xxiii. 8-10 to forbid us to use the terms 'Father' and 'Master' in *domestic* life to express *family* relationships, instead of, what He really meant, forbidding us to use these terms to express *religious* relationships (cf. I Cor. i. 11, 13, iii. 4-7). This command is disobeyed by all those who call their *religious* teachers or leaders 'Father' or 'Master,' for Christ *only* is to be considered and called our 'Father' and 'Master' in *this* respect; but it is certainly *not* disobeyed by those who call their earthly parent or their earthly employer 'Father' or 'Master,' or 'Mistress.' It is quite incredible that our Lord should have intended to forbid this common universal custom, for in that case He would have taught contrary to what is taught and practised in other places in Scripture (cf. Eph. vi. 2, 4, 9; Col. iii. 21, iv. 1, etc.). But to call a *religious* teacher or leader 'Father' or 'Master' is to introduce into the Church of Christ the thin end of the wedge of *division*—schism. Hence our Lord forbade it.

never, with those (or 'the same') sacrifices which they offered (or 'offer'*) year by year *continually*, make the comers thereunto perfect.' But it is to be noted particularly, that the phrase here is *not* 'the same sacrifice (singular) offered continually,' but 'the same sacrifices (*plural*) offered continually'—*i.e.*, a continual *repetition* of the same sort of sacrifice. It is *impossible*, from the nature of the case, to 'offer the same sacrifice (singular) continually,' because, once a sacrifice is 'offered,' it is 'finished,' and until it is 'finished,' it is not properly 'offered.' To 'offer the same sacrifices continually,' then, can only mean to 'offer the *same sort* of sacrifice repeatedly, oftentimes.' And so in Heb. x. 11 we have precisely the same truth stated in these very words—'offering *oftentimes* the same sacrifices.' To 'offer the same sacrifices (*plural*) *continually*' is to 'offer the same sacrifices *oftentimes*'; the two expressions are synonyms. It is no more *possible* to 'offer the same sacrifice (singular) continually' than it is to kill continually the same animal or man. Hence, if Christ's 'sacrifice for sin' be 'offered continually,' it can only be so 'offered' by being 'offered oftentimes'—*i.e.*, by Him being *slain* and 'suffering' oftentimes; and in that case how, in the name of common-sense, can it be 'one offering' and 'once offered'?†

Moreover, this very thing is specifically *repudiated* in the Epistle to the Hebrews. In chapter vii. 27 we are told that Christ '*needeth not daily . . . to offer up sacrifice (for sins) . . . for this He did once (for all) when He offered up Himself,*' clearly meaning 'upon the Cross.' In chapter ix. 25, we read, 'Nor yet that He should offer Himself often (*i.e.*, continually) . . . for then must He often (continually) have suffered, etc.' 'And as it is appointed unto men *once to die* . . . so Christ was *once offered* to bear the sins of many.' And in chapter x. 11, 12, we read, 'Every priest standeth daily ministering, and offering oftentimes (continually) the same sacrifices . . . but this Man (or Priest), *after* He had offered *one* sacrifice for sins for ever, sat down,' etc. In these and other places, the 'daily,' 'yearly,' and 'continual' ('oftentimes,' frequent) 'offering' of the same sacrifices for sins is directly *contrasted* with the '*one* sacrifice for sins,' which was 'once for all,' 'offered' by Christ Himself upon the Cross, *before* He ascended up into heaven and 'sat down on the right hand of God.'

In *no sense*, therefore, *can* Christ's 'one sacrifice for sins'

* Written before the destruction of Jerusalem.

† Words lose their proper meanings, and are made simply bewildering to ordinary people, when 'juggled with,' as they often are, by sacerdotalists, who seem to have a difficulty in quoting Scripture fairly.

be *continued* now; it could only be 'continued' by being 'repeated'—*i.e.*, 'offered oftentimes,' which is impossible, absurd, and repudiated by Scripture and by facts; our Lord's present position in heaven, that of 'sitting at the right hand of God,' forbids it. Hence, to assert that even our Lord Himself 'offers His one sacrifice for sins continually,' is to assert that which, as long as He *liveth*, is (a) a metaphysical impossibility—*i.e.*, *absurd*, and (b) flatly contradicted by Holy Scripture—*i.e.*, *untrue*.

Sacerdotalism turns the Gospel of Jesus Christ 'topsy-turvy.' Instead of insisting upon the exercise of a living, personal, conscious faith in the Saviour of sinners, and in the 'one,' 'finished,' 'sacrifice for sins,' 'once offered' by our Lord upon the Cross nineteen centuries ago, it demands 'faith' (as they like to call such 'credulity') in a man-invented fiction of an unaccomplished, inefficacious, and *impossible* sacrifice for sins,* which, it asserts, is 'offered continually' every day, not by Christ upon the Cross, but by earthly official priests upon many, man-invented, earthly 'altars' throughout the world. No fable could be more pointless or useless, since *every single thing* which sacerdotalists *claim* to be able to do now *has been* really *done*—

- (1) Infinitely *better* ;
- (2) *Once* for all and for ever ; and
- (3) Nearly nineteen *centuries ago* by Christ Himself upon the Cross.

If the Lord's Supper be *not* the Christian Paschal Supper, then, although our Lord said that the (whole) Ordinance was to be '*fulfilled* in the Kingdom of God,' yet the second half of the Ordinance of the Gospel Passover has no fulfilment—*i.e.*, has nothing corresponding to it 'in the Kingdom

* There is no living victim, no killing, and no 'shedding of blood'; nor could there be, as we have seen, unless Christ were to 'suffer continually'—*i.e.*, 'often' (Heb. ix. 22, 25, 26). If we had the *very* objects of which our Lord spake when He instituted the Lord's Supper—His real dead human Body and shed Blood—they *could not* be 'offered' now by anyone as an offering for sin, for the simple reason that a 'sin-offering' must necessarily be a *living* victim. To *assert*, as is so often done, that the Lord's Supper is an 'unbloody offering,' is to deny *ipso facto* that it is a 'sin-offering'; for no 'sin-offering' can be 'unbloody,' and nothing that is 'unbloody' can be a 'sin-offering.' If I may use two illustrations which have done duty before: to assert that the celebration of the Lord's Supper is a 'sin-offering' for the congregation, and to assert at the same time that it is an 'unbloody' offering, is as absurd as to assert, at one and the same time, that a certain man is a bishop, and yet that he has never been ordained, or to assert that a certain woman is a widow, and yet that she has never been married. All such statements are obviously *nonsensical*, because the two halves mutually contradict each other.

of God.' On the other hand, if it *is* the Christian Paschal Supper, then clearly it is NOT any part of the ordinance of a sin-offering for the congregation, because there was and is no similarity whatever between these two entirely distinct and different ordinances.

The much-vaunted 'faith' of which we hear so much in the present day, is really *unbelief*, because, although it *includes* 'belief' in many things, some of them of more than doubtful value, yet it so particularly *excludes* a real 'faith' in the all-sufficient Sacrifice and Atonement, offered and made 'once for all' nineteen centuries ago by the Saviour. No one who properly realized the all-sufficiency of our Lord's Sacrifice and Atonement *could* accept the teaching of Sacerdotalism, which is at once so Christ-dishonouring and soul-destroying. Nothing has ever succeeded so well in making 'the Word of God' and 'the Cross of Christ' 'of none effect.*' Christians are not one whit the better off under Sacerdotalism than the Jews were under Judaism. It is simply the modern form of the 'other Gospel' against which St. Paul so vehemently protested in his Epistle to the Galatians.†

IN THE OLD COVENANT—

- (a) There were *many* offerings-for-sin, typical ones, continually—*i.e.*, repeatedly 'offered';
- (b) These were useless—*ineffectual* to 'take away sins' (Heb. x. 4, 11);
- (c) Therefore they 'did not cease to be offered'—*i.e.*, they were 'continually,' repeatedly, 'oftentimes' offered during many centuries (Heb. x. 1, 2, 11);
- (d) This required *many* official priests, and a continual succession of them;
- (e) But 'forgiveness of sins' was impossible.

IN THE NEW COVENANT—

- (a) There is only ONE offering-for-sin—a real one—'once offered';
- (b) This is perfectly *effectual* to 'take away sins';
- (c) This was 'once for all' offered upon the Cross, and *caused to cease* all further and other 'offering-for-sin' (Heb. x. 11, 12, 18);

* Matt. xv. 6; 1 Cor. i. 17.

† Gal. i. 6-9, iii. 2, 3. People are in reality *worse off* under sacerdotalism. Under Judaism they *had* a typical and ceremonial method of cleansing, of *God's* own *appointment*; but under Sacerdotalism they do not possess even this, but merely a man-invented method, without any warrant from God, and without value or efficacy. 'The Sacrifices of Masses,' as sacrifices-for-sin, are more useless than the sacrifices of 'goats and calves' offered by the Jews of old; there *was* 'shedding of blood' in the case of the 'goats and calves,' but in the Sacrifice of the Mass there neither *is*, nor *can be*, any.

- (d) Hence only ONE official Priest was required, who, once consecrated, never dies, and has no associates and no successors ;
- (e) 'Forgiveness of sins' is now a blessed reality—a fact (Heb. x. 17).

These are the chief respective characteristics of the two Covenants, which cannot be altered, and should not by us be mixed up or confused together; *i.e.*, not one of these characteristics can be changed over from one Covenant to the other; they all stand or fall together—*e.g.* (1) You *could not* have *only* one offering for sin in the OLD COVENANT, nor can you have *more* than *one* such Sin-offering in the NEW. (2) You could not make the Old Covenant sacrifices for sin efficacious, even if they were all put together; nor can you render inefficacious the ONE Sin-offering of the New, by 'offering it continually'—*i.e.*, by repeating it. (3) You could not make the offering of the Old Covenant Sacrifices for sin to cease, or the offering of the ONE 'once offered' New Covenant Sacrifice-for-sin to continue; since, as we have seen, the *only* way in which it is so much as *possible* to 'continue' the 'offering' of a 'finished' sin-offering, is by repeating it. (4) The Old Covenant Sacrifices for sin could not be offered by *one* official priest *only*, and you cannot have in the New Covenant *more* official priests than ONE; there *never was* but ONE official Priest of the New Covenant, ever chosen by God, or consecrated to the office.*

The New Covenant 'one offering for sin' was 'offered' 'once for all,' when the Lamb of God *died* upon the Cross, exclaiming, 'It is finished.' *Nothing* has ever been done since by *anyone*, in either earth or heaven, to make that offering-for-sin *more* complete or 'finished' than at that moment it was, or to 'continue' it. It was '*after* He had offered one sacrifice for sins for ever' that 'He *sat down* on the right hand of God.' Never *until* He had 'finished' offering that Sacrifice-for-sin did He sit down, and He 'sat down' *immediately* upon His ascension into heaven (Mark xvi. 19; Acts ii. 33-35).† The *posture* of a priest *officiating* in the offering of a sin-offering is that of 'standing,' not of sitting; therefore the fact that Christ, in the character of our official Priest in heaven, is represented as 'sitting,' demonstrates that He is *not* now 'offering' any sacrifice for sin.‡ The 'Lamb' mentioned in Rev. v. 6, where He is seen 'standing in the midst of the throne,' of course represents Jesus Christ; but it does *not* represent Him as a priest *officiating*, or even as a priest *at all*. The Lord Jesus being

* Heb. vii. 11, 15, 17.

† Heb. i. 3; viii. 1.

‡ Heb. x. 11, 12.

a human being, and an official priest being also a human being, *no figure is ever used* to represent Him as a priest.

Never once, in the whole of the Bible, does a 'lamb,' alive or dead, represent a priest. No one who understood the types of the Old Testament could make such an *egregious blunder* as this. But Jesus Christ being a human being, and the most familiar sort of typical sacrifices-for-sin being 'lambs,' the *figure* of a 'lamb' is not uncommonly used to represent Jesus Christ as the *Sacrifice* for our sins. *Whenever* we read of Him under the figure of a lamb, it *always* alludes to Him, not as a Priest, but as a Sacrifice. In Rev. v. 6 it shows us Christ as our Sacrifice, *come to life again, after* having been offered, and *because* of His having been offered, as an effectual Sacrifice for sin. The *resurrection* of the Lamb-once-sacrificed-for-sin is the *receipt* given by God to sinners, that the Sacrifice which Christ offered has been *accepted* by God, as full payment for all our debts (sins).* The Lamb 'standing in the midst of the throne,' 'as it had been slain,' is Jesus Christ sitting thereon, risen and living, after having 'finished' redeeming us by His precious death and blood-shedding.†

The priestly work in which our Lord is *now* engaged in heaven above, consists of 'ever living to make intercession for us,' and of offering on our behalf those numerous 'spiritual sacrifices' of gratitude, which we are so abundantly called upon by God to offer.‡ Neither Jesus Christ nor anyone else has ever 'offered,' or even so much as been *able* to offer, any sacrifice for sin, or any *part* of any sacrifice for sin, *since* the Resurrection.§ Any attempt to do so, besides being contrary to the New Testament, would be redundant and absolutely useless and vain, because the only object with which such a sacrifice could be offered has been already *fully* and *perfectly* attained by the 'one Sacrifice for sins for ever,' which was offered by Christ upon the Cross nineteen centuries ago. For anyone in heaven or upon earth to attempt to do anything now in the shape of offering a sacrifice for our sins, is (a) to say that the work of redemption was *not completed* when Christ said, 'It is finished'; or (b) to *deny* that the sacrifice for sin which our Lord offered before 'He sat down' was

* The giving of a receipt implies the *full* discharge of the debt.

† A 'lamb' *cannot* be represented as 'sitting'; the posture of 'standing' here described is simply to harmonize with the *figure* of the 'lamb' risen and living. Cf. chaps. vii. 9, 17; xiv. 1; xxii. 1. In fact, the picture here given of Jesus Christ is simply a *pictorial representation* of His own statement found in chap. i. 18: 'I am He that liveth, and was dead; and behold, I am alive for evermore.'

‡ Heb. vii. 25; xiii. 15, 16; 1 Pet. ii. 5; Rom. xii. 1.

§ 'Nor yet that He should offer Himself often' (*i.e.*, 'continually'). Cf. Heb. ix. 25; x. 1, 11.

efficacious; or (c) to attempt to redeem us *over again*; i.e., to pay over again debts which have been already *fully paid*, and for which the receipt has been once for all given.

CHAPTER XII

COMPARISON OF PHRASES

HAVING, then, as clearly grasped the meaning of the words of the Lord's Supper as we have previously grasped the meaning of the language of John vi., we are now in a much more favourable position to *compare* the somewhat similar expressions together, and to judge concerning the relationship, if any, which exists between them. We have already tabulated the results of our study of John vi.* For the sake of convenience, we may now tabulate the results of our study of the ordinance of the Lord's Supper. We have, then, seen—

- (1) That the term 'bread' used in the accounts of the Lord's Supper, has *no reference* whatever to any sort of supernatural bread—'bread from heaven,' or 'Manna'; but that it refers *exclusively* to common, man-made, then and now existing, literal, visible Passover bread. It is not bread figurative at all, but bread *literal*.
- (2) That the words to 'eat' and to 'drink,' used to describe the eating and drinking of that which 'is' the Body of Christ (the 'Bread-Body'), and that which 'is' the Blood of Christ (the 'Wine-Blood'), refer *exclusively* to *literal acts* of 'eating' and 'drinking' performed with the physical mouth. There is no reference whatever in them to any acts of eating or drinking anything figuratively or spiritually, by faith.
- (3) That the terms 'Body of Christ' and 'Blood of Christ' mean His *dead* human Body and His *shed* human Blood, and refer *exclusively* to visible, *material objects*, that resulted from the offering up upon the Cross of the Sacrifice of Christ. They do not mean at all 'food for the soul,' 'grace.'
- (4) That to 'eat the Body of Christ' and 'to drink His Blood' mean simply to 'eat' and 'drink' literally with the *physical mouth*, the 'Bread-Body' and the 'Wine-Blood' of Christ, which 'are,' in

* Pages 46, 68.

exact substitute and equivalent, His dead human Body and His shed human Blood—inanimate, material objects.

When we compare together, then, the language of John vi. 32, etc., and our Lord's language at the institution of the Lord's Supper, we see clearly—

(1) That in John vi. our Lord speaks *directly* of 'eating the flesh of the Son of Man' and of 'drinking His blood,' but He does *not* say one *word* about 'eating' any visible object which 'is' His 'flesh,' or of 'drinking' any visible object which 'is' His 'blood'; whereas in the Lord's Supper our Lord does *not* speak *directly* of 'eating His Body' or of 'drinking His Blood,' but only of 'eating' some visible material object which 'is' His 'Body,' and of 'drinking' some visible material object which 'is' His 'Blood.' There is thus seen at once a great difference in the language used by Him on these two occasions.

Further, we see clearly—

(2) That in John vi. the term 'bread' has *no reference* whatever to any earthly, man-made, then or now existing, literal bread, but exclusively to bread supernatural, 'bread from heaven' (a poetical term for the Manna), which is used here to describe the God-given, Incarnate Son of God, who had 'come down from heaven.' 'Bread' is here used in a *purely figurative* sense.

But in the Lord's Supper the term 'bread' has *no reference* whatever to any 'bread from heaven,' but solely to the earthly, man-made, then existing, literal Passover bread. 'Bread' is not used here in a figurative sense, but in a *purely literal* one.

Here, then, we have as great and fundamental a *contrast* as there is between the 'water' of the well of Samaria and the 'water that Christ gives,' of which we read in John iv. 14, 15. In the one place it is 'bread' (and 'water') figurative (spiritual), and in the other it is 'bread' (and 'water') literal, material.

[Moreover, the statement 'I am the living bread (the 'true bread,' the 'bread of life') which came down from heaven' is absolutely different in *object* from the statement 'This (bread) is My Body.' The first of these statements is intended to *concentrate* our *attention* upon the *living* God-Man, Christ Jesus, as the giver of Life to the world. Whereas the second is intended to concentrate our attention upon the *inanimate*, material object 'bread,' as the substitute and equivalent of our Lord's *dead* Body. In no sense is the material object 'bread,' which is spoken of and used in the Lord's Supper, at all the same thing as the supernatural

'Bread which came down from heaven,' the God-Man Christ Jesus, the giver of life to the world.

No such statement was ever made by our Lord, as 'This material bread is the living supernatural Bread that came down from heaven.' Any such statement would have been distinctly *untrue*, in two respects at least: for (1) the material bread in His hands had *not come down* from heaven, and (2) the inanimate, man-made, material bread in His hands was *not* in any sense the *living Bread*, the Son of Man. Nor is our Lord in Scripture ever likened to any ordinary, man-made, earthly bread. Nor did He ever say of any inanimate object, such as bread, 'This (object) is My (living) flesh, which I will give (in sacrifice) for the life of the world.'

As I have already remarked,* when our Lord said, 'The bread which I will give is My flesh,' etc., He did not in the least mean that any visible, inanimate 'bread' was His 'flesh,' but He meant that 'His flesh, which He was about to give for the life of the world,' was the *particular* 'bread from heaven'—*i.e.*, spiritual bread, bread for the soul, *of which* He had been *speaking*, the spiritual 'eating' of which by faith would 'give life' unto those sinners who so 'eat' of it. The term 'bread' in this sentence was not used by our Lord of any inanimate, material object, to explain the meaning of His 'flesh'; but, on the *contrary*, the expression 'flesh given (in sacrifice) for the life of the world' was used to explain the meaning of the figurative term 'bread of life,' supernatural bread, 'bread from heaven,' of which He had been speaking.]

(3) Again, in John vi. the verb to 'eat,' used to describe the partaking of the 'bread of life,' has no reference whatever to the performance of any literal act of 'eating' with the physical mouth, but *exclusively* to a *figurative*, spiritual act, performed by the exercise of a living, personal, conscious Faith. But in the Lord's Supper the verb 'eat,' used to describe the partaking of the 'bread' which 'is' the 'Body' of Christ, refers *exclusively* to a *literal* act, performed with the physical mouth.

Here, again, then, we have another great and fundamental contrast, as great a one as there is between the 'drinking' of the 'water' of the well of Samaria, and the 'drinking' of the 'water' that Christ gives.

As far as we have gone, then, we see that the 'bread' of one passage being *absolutely different* from the 'bread' of the other passages, and the 'eating' of the one passage being *absolutely different* from the 'eating' of the others, it is *absolutely impossible* for the 'eating' of the 'bread of life' to mean at all the *same thing* as the 'eating' of the 'bread'

at the Lord's Supper; since the one set of words (in John vi.) describes a purely figurative act, performed *spiritually* 'in the heart by faith' upon figurative (spiritual) 'bread,' 'bread from heaven,' and the other set of words describes a purely *literal* act, performed by the physical *mouth*, upon purely *material*, earthly, man-made bread.

[In our Lord's discourse, found in John iv., there is no statement like the two found in the words of the Institution: 'This (bread) is My Body,' and 'This (wine) is My Blood,' etc. The nearest approach to one occurs in verse 51, where we find our Lord saying, 'The bread which I will give is My flesh,' etc. But although this sentence may *seem* at first somewhat similar in form, yet in reality its *meaning* is entirely *different* from the meaning of 'This (bread) is My Body, which is given for you.'

In the sentence taken from John vi. ('The bread which I will give is My flesh,' etc.) as we have seen, the expression 'the bread which I will give,' does *not* refer to any visible, material, *man-made*, inanimate 'bread,' but to 'the living bread,' 'the bread of life,' the true Manna 'which came down from heaven,' in the Person of the God-Man, concerning which (whom) our Lord had been speaking so fully. It is a purely *figurative* use of the term 'bread,' abbreviated from the expression, 'Bread from heaven.' Whereas in the words used at the Institution, the expression, 'This (bread) is My Body, etc.,' does not refer to any 'living bread,' 'bread from heaven,' or bread figurative, but it means simply, 'This visible, material, *man-made*, inanimate bread, which you see in my hands.']

So, again, the expression, 'My flesh,' etc., in John vi. means, as we have seen, our Lord's 'living humanity,' which He was *about* to 'give (in sacrifice) for the life of the world.' Whereas the expression, 'My Body, etc.,' in the words of Institution, does *not* at all mean our Lord's *living* humanity, which was *about* to be given, etc., but it means His 'given' (sacrificed, and) *dead* human Body—the dead Body of the Gospel Paschal Lamb, which *resulted* from the 'offering' in sacrifice upon the Cross of our Lord's 'flesh,' living humanity.

Thus, as neither of the two parts of these somewhat similar sentences has the same meaning, it is simply *impossible* for the two sentences as a whole to have the *same meaning*. The one tells us that the Lord Jesus Christ, under the figure of 'the bread of life,' 'the living bread come down from heaven,' was *about to give* 'His flesh' (living humanity) (in sacrifice) 'for the life of the world'; whereas the other tells us that the visible, material, man-made, inanimate bread which the disciples saw in the Lord's hands, 'was' (in sub-

stitute and equivalent) His dead, inanimate, human Body, which was *left* after the 'offering' of 'His flesh' 'for the life of the world'—*i.e.*, the 'Body' that was left after the offering of His 'One sacrifice for sin'; the Body which was pierced by the soldier's spear, taken down from the Cross, and buried; the *dead* Body of the true Paschal 'Lamb of God.'

In John vi. 'My flesh (which I will) give for the life of the world,' means,—the giving of our Lord's living humanity in sacrifice, or the sacrifice of our Lord's living humanity. And His 'blood' means,—the atonement of His blood, shed in the offering of His 'flesh'—living humanity, in sacrifice.

But at the Institution, 'My Body given for you' means, *not* My living humanity, or the sacrifice of 'My flesh,' but My *dead* Body which resulted from the sacrificing of 'My flesh.' And 'My Blood shed for you' means, not the Atonement, but My *shed* Blood which resulted from the sacrificing of 'My flesh.' Again, 'Eat' and 'drink' in John vi. mean, not 'eat and drink' with the physical mouth, but, figuratively, 'spiritually,' 'in the heart by faith.' Whereas in the Institution, 'Eat' and 'drink' mean, not eat and drink 'spiritually,' 'in the heart by faith,' but with the physical mouth. The *Objects* to be 'eaten and drunk,' and the *Method* and *Spheres* in which they are to be 'eaten and drunk,' are absolutely different. Hence it is absolutely impossible for the sentences to mean the same thing.

[There is, further, no mention of, or allusion to, 'wine' of any sort in John vi., although we have our Lord's 'flesh' and 'blood' both mentioned; but both of these terms, as we have seen, are first expanded from, and then contracted back into, the 'Bread of life come down from heaven.' Hence the term 'Bread from heaven,' as used in John vi., is not only the 'flesh' of the Son of Man, but His 'blood' also. And here, again, appears a vast difference between the language in John vi. and that used at the Lord's Supper, inasmuch as in this latter ordinance, material 'bread' 'is' the dead 'Body' of Christ, but material 'wine' 'is' His shed 'Blood';—*i.e.*, in John vi. the 'Bread from heaven' is the '*blood*' of the Son of Man,' as well as His 'flesh'; but in the Lord's Supper the 'bread' 'is' *not* the 'blood' of Christ *at all*.

Moreover, as we have seen,* the words 'eat' and 'drink,' as used in John vi., describe the performance, not of two different acts, but of *one act* only—a purely spiritual act—the exercise of a living personal Faith in the Sacrifice and Atonement of our blessed Lord—His great remedy for sin. But in the Lord's Supper the words 'eat' and 'drink' describe the performance of *two distinct acts*—purely literal acts, per-

formed separately by the physical mouth upon *two* separate objects—the material ‘Bread-Body’ and ‘Wine-Blood.’]

We have seen clearly then, that the ‘Bread from heaven’ (John vi.) is *entirely different* in meaning from the ‘bread’ which ‘is’ the ‘Body’ of Christ (Lord’s Supper); but the ‘Bread from heaven’ was distinctly* *stated* by our Lord to be ‘the flesh (living humanity) of the Son of Man’; hence clearly ‘the flesh of the Son of Man’ (the ‘Bread from heaven’) is entirely different in meaning from the ‘bread’ which ‘is’ Christ’s (dead) ‘Body.’

So, again, we have clearly seen, that to ‘eat the Bread from heaven’ is entirely different in meaning from to ‘eat that which “is” the Body of Christ’; but to ‘eat the Bread from heaven’ is identical in meaning with to ‘eat the flesh of the Son of Man’; and hence, again, clearly to ‘eat the flesh of the Son of Man’ is entirely different in meaning from to ‘eat that which “is” the Body of Christ.’

Further, the term ‘*flesh* of the Son of Man’ means, as we have seen, the ‘*living* flesh (humanity) of the Son of Man’ (including His ‘blood’) which was ‘*about* to be given’ in sacrifice ‘for the life of the world.’ But the term ‘My *Body* given for you’ means, as we have seen, our Lord’s *dead* human ‘Body’ (*distinct* and separate from His *shed* ‘Blood’) that resulted from the Sacrifice having been offered.

Further still, to ‘eat the Bread from heaven’ (John vi.), does not only mean to ‘eat the flesh of the Son of Man,’ but to ‘drink His blood’ also;† but in the Lord’s Supper, to ‘eat the bread which “is” the Body of Christ’ is an entirely different *act*, performed upon an entirely different *object*, from ‘drinking that which “is” the Blood of Christ.’ Hence clearly, to ‘eat the Bread from heaven’ is entirely different in meaning, not only from to ‘eat the bread which “is” Christ’s Body,’ but also from ‘drinking that which “is” His Blood.’

But to ‘eat the Bread from heaven’ means exactly, as we have seen, to ‘eat the flesh of the Son of Man, *and* to drink His blood;’ hence it is demonstrated, that to ‘eat the flesh of the Son of Man, and to drink His blood,’ is entirely different in meaning from to ‘eat that which “is” the Body of Christ,’ and to ‘drink that which “is” His Blood.’

We have seen, further :—

(4) That in John vi. the food which is described as ‘the flesh and blood of the Son of Man,’ refers exclusively to *spiritual* food—food for the soul; and that the ‘flesh of the

* John vi. 51.

† Both terms, ‘The Bread of life,’ and ‘The (living) flesh of the Son of Man,’ being expanded by our Lord into ‘The flesh *and* blood of the Son of Man,’—afterwards contracted again into ‘the Bread of life,’ ver. 58.

Son of Man' 'given for the life of the world' means the *Sacrifice* of 'His (living) flesh' which He offered upon the Cross. We saw also that 'His blood' means the *Atonement* which He made upon the Cross by the shedding of His life-blood, in the offering of His living 'flesh for the life of the world.'*

But in the Lord's Supper, the terms 'Body of Christ' and 'Blood of Christ' refer exclusively to separate, *material*, inanimate objects,—the dead, human 'Body of Christ' and His shed human 'Blood,' which resulted from the offering of our Lord's Sacrifice upon the Cross.

We have seen also,—

(5) That to 'eat the flesh of the Son of Man,' and to 'drink His blood' (John vi.), describes a purely *figurative* (spiritual) *act* performed upon purely spiritual food, by the exercise in the heart of a living, personal, conscious faith; whereas, to 'eat the Body of Christ,' and to 'drink the Blood of Christ' (Lord's Supper), describe two purely *literal* acts performed upon purely material food, by the physical mouth.

Hence we see clearly that the phrases, 'to eat the flesh of the Son of Man,' and to 'drink His blood,' are absolutely *different* in meaning from the phrases used at the Lord's Supper, to 'eat that which "is" the Body of Christ,' and to 'drink that which "is" His Blood;' because the one set of phrases describes a purely *figurative* (spiritual) act, performed upon purely *spiritual* food (the Sacrifice and Atonement), by the exercise of a living, personal, conscious faith; and the other set of phrases describes purely *literal* acts, performed with the physical *mouth* upon *material* food—the 'Bread-Body' and 'Wine-Blood'—the exact substitutes and equivalents of our Lord's dead human 'Body' and shed human 'Blood.'

[It may be also pointed out, that the spiritual acts of 'eating' and 'drinking' spoken of in John vi. are to be performed *in order* that spiritual 'hunger and thirst' may be satisfied, whereas in the Lord's Supper there is not the slightest mention of, or allusion to, any sort of 'hunger and thirst,' to be satisfied.† In John vi., again, the *object and result* of spiritually 'eating and drinking the flesh and blood of the Son of Man' is *stated* to be the possession and enjoyment of 'eternal life'; but the *only object* indicated by our Lord as the reason for 'eating and drinking' the 'Bread-Body' and the 'Wine-Blood' of Christ with the physical mouth, is, *not* the possession and enjoyment of eternal life,

* Cf. 'The blood of His Cross' (Col. i. 20).

† Nor is the *amount* generally consumed *sufficient* to satisfy any such appetite (cf. 1 Cor. xi. 22).

but the 'remembrance of Him,' the 'calling of Him to mind.'

Further, it is *not* possible to 'eat' the 'flesh of the Son of Man' (in John vi.) *without* 'drinking' His 'blood' also, because to 'eat' and to 'drink' describe, as we have seen, not two acts, but one and the same—an act of living 'faith,' exercised in the Sacrifice *and* Atonement—the two halves of our Lord's 'Sacrifice for sins.* But it is *perfectly* possible to 'eat' that which 'is' the 'Body of Christ' (Lord's Supper), and to 'drink' that which 'is' the 'Blood of Christ,' independently one of the other (in fact, these acts are *always* so performed); because to 'eat' and to 'drink' spoken of in that ordinance, refer to two entirely different and independent acts, performed at different times, upon different and separate material objects, with the physical mouth.†]

We see, then, that nothing less than a CHASM yawns between the meaning of the words found in John vi. and the meaning of the words used by our Lord at the Institution.

1. The '*bread*' mentioned on these two occasions is absolutely *different*. In John vi. 'bread' means supernatural bread—'bread from heaven,' God-given manna—the term being used *figuratively* of Christ, as spiritual food for the soul. But in the Lord's Supper, the term 'bread' is not in the least 'bread from heaven,' but mere literal, material, man-made Passover bread. It is not bread figurative at all, but bread *literal*, physical.

2. In John vi., there being no mention of 'wine' at all, the 'bread from heaven' is the '*blood* of the Son of Man' as well as His 'flesh'; whereas in the Lord's Supper the material bread 'is' the dead 'Body' of Christ *only*, while material 'wine' 'is' His shed 'Blood.'

3. The *acts* of 'eating' and 'drinking' spoken of on these two occasions are absolutely *different*. In John vi. the 'eating' and 'drinking' spoken of refer exclusively to the performance of ONE *spiritual* act performed in the heart by FAITH; but in the Lord's Supper the 'eating' and 'drinking' commanded by our Lord refer exclusively to the performance of (two separate) *literal* acts with the physical mouth.

4. The *expression* the 'flesh and blood of the Son of Man,' found in John vi., has an entirely *different* meaning from the 'Body and Blood of Christ' found in the Lord's Supper. The 'flesh and blood of the Son of Man' means His sacrifice and atonement for sin—spiritual food; but the 'Body and Blood of Christ' means His *dead* human Body and *shed*

* See p. 38.

† 'The Blood of Christ'—*i.e.*, that which 'is' the Blood of Christ—is *never drunk at all* by the members of the Church of Rome.

human Blood—purely material objects, *separate* one from the other.

5. In John vi. the *persons* who are to 'eat' and 'drink' the spiritual food in the heart by faith are *perishing sinners*, in order that they may obtain eternal life. In the Lord's Supper the persons who are to 'eat' and 'drink' the material objects—the 'Bread-Body' and the 'Wine-Blood'—with the mouth, are *disciples*, who already possess eternal life because they 'believe' in Christ.*

6. In John vi. the *object* with which perishing sinners are to 'eat' and 'drink' by faith the spiritual food, is that they *may obtain* eternal life; but in the Lord's Supper the object with which our Lord bade His disciples 'eat' and 'drink' the 'Bread-Body' and 'Wine-Blood,' was *not* that they might obtain eternal life, but that, already possessing eternal life by believing upon Him, they might thus '*remember Him*'—'*call Him to mind.*'

Now, we noticed at the commencement of this part,† that the reason—the only reason—why John vi. has been confused with the accounts of the Institution, is because of the verbal *similarity* between the expressions used on both occasions; *i.e.*, because in John vi. we read of 'eating the flesh of the Son of Man, and drinking His blood,' and in the accounts of the Institution we read of 'eating that which is the Body of Christ, and drinking that which is His Blood.' We saw that if these somewhat similar expressions *really* have the same meaning, then their respective *parts* must necessarily have the same meaning; otherwise, it is impossible for the *whole* expressions to have the same meaning. *I.e.*, that if 'to eat the flesh of the Son of Man, and to drink His blood,' *really means* the same thing as 'to eat that which is the Body of Christ, and to drink that which is His Blood,' then it necessarily follows that (1) the *verbs* to 'eat and drink' in the *first* sentence, must describe precisely the *same sort* of acts as are described by to 'eat and drink' in the *second* one; and (2) that the *objects* that are referred to as to be 'eaten and drunk' in the first sentence—'the flesh and blood of the Son of Man,'—must mean precisely the *same sort* of objects as are referred to in the second—those which '*ARE*' 'the Body and the Blood of Christ.'

But we saw that if (1) the *acts* of 'eating and drinking' referred to in both sentences are of a *different sort*, or that if

* It is perfectly clear that the Lord's Supper was intended by our Lord to be partaken of by believers *only*—*i.e.*, by those who already possess eternal life by believing in His Sacrifice and Atonement for sin. What other sort of people would be *likely* to partake of the 'Body' and 'Blood' of the Lord, or to try to 'remember Him'?

† Page 69.

(2) the *objects* referred to as to be eaten and drunk in both sentences are of a different sort, then it is simply logically *impossible* for the *whole* sentences to mean the same thing, however verbally similar they may at first *appear* to be. We saw that it is not at all necessary that *both* the acts *and* the objects should be shown to be different; for *if either* the one (the acts) or the other (the objects) can be *shown* to be so, it will necessarily follow that the other *must be* different. *I.e.*, (1) that if the *acts* of 'eating and drinking' spoken of in John vi. can be shown to be of a different sort from the acts of 'eating and drinking' spoken of at the Institution, then the *objects* to be eaten and drunk mentioned in John vi. *must* necessarily be of a *different* sort from the objects to be eaten and drunk mentioned at the Institution; or (2) that if the *objects* to be eaten and drunk mentioned in John vi. can be shown to be of a different sort from the objects to be eaten and drunk mentioned at the Institution, then the *acts* of eating and drinking spoken of in John vi. *must* necessarily be of a different sort from the acts of eating and drinking mentioned at the Institution.

Now, it *has been* shown, both by logical inference and by practically direct statement of our Lord, (1) that the *acts* of 'eating and drinking' spoken of in John vi. refer exclusively to *spiritual* acts of eating and drinking, performed in the heart by the exercise of a living personal *faith*; and it has been shown (2) that the acts of 'eating and drinking' commanded at the Institution, refer exclusively to *literal* acts performed with the physical *mouth*. *I.e.*, the acts of 'eating and drinking' spoken of in John vi. have been shown to be of an *absolutely different* sort from the acts of 'eating and drinking' commanded at the Institution. Hence (1) the *objects* to be 'eaten and drunk' mentioned in John vi. *must* necessarily be of an entirely *different* sort from the objects to be 'eaten and drunk' mentioned at the Institution; (2) the *whole sentence*—to 'eat the flesh of the Son of Man, and to drink His blood'—must have an *absolutely different* meaning from the other whole sentence—to 'eat that which is the Body of Christ, and to drink that which is His Blood'; and (3) the *objects* to be *spiritually* eaten and drunk in the heart, by the exercise of a living personal faith, spoken of in John vi., *must* necessarily be *spiritual* objects, whereas the objects to be *literally* eaten and drunk by the exercise of the physical mouth, spoken of at the Institution, *must* necessarily be *material* objects; since, as we have seen, spiritual objects *only* even so much as *can* be eaten and drunk spiritually in the heart, by the exercise of a living personal *faith*, and material objects *only* even so much as *can* be eaten and drunk, literally with the physical *mouth*.*

It is not necessary to recapitulate at any length what has been further shown: (1) That the *objects* to be eaten and drunk mentioned in John vi.—‘the flesh and blood of the Son of Man’—refer (as we have just seen they must do) to purely *spiritual* objects—the sacrifice of His living flesh (humanity), and the atonement of His blood; whereas (2) the objects to be eaten and drunk mentioned at the Institution—‘which ARE the Body and Blood of Christ,’—refer (as we have just seen they must do) to *material* objects—His sacrificed and *dead* human Body, and His *shed*, poured out human Blood. *I.e.*, the *objects* to be eaten and drunk mentioned in John vi. are of an absolutely *different* sort from the objects to be eaten and drunk spoken of at the Institution. But, being so, it necessarily follows (as has already been shown) (1) that the *acts* of ‘eating and drinking’ spoken of in John vi. must necessarily be of a *different* sort from the acts of eating and drinking commanded at the Institution; (2) that the *whole sentence*—to ‘eat the flesh of the Son of Man, and to drink His blood’—found in John vi. must necessarily have an entirely *different* meaning from the other whole sentence—to ‘eat that which is the Body of Christ, and to drink that which is His Blood’; and (3) that the acts of ‘eating and drinking’ spoken of in John vi. to be performed upon purely spiritual objects, must necessarily be purely *spiritual* acts, performed in the heart by the exercise of a living personal faith, and that the acts of ‘eating and drinking’ commanded at the Institution to be performed upon material objects, must necessarily be purely *literal* acts performed by the physical mouth.

It is, then, perfectly clear from all this, that the language used by our Lord in John vi.—‘to eat the flesh of the Son of Man, and to drink His blood’—is *absolutely different* in meaning from the language used by Him at the Lord’s Supper—‘to eat that which is the Body of Christ, and to drink that which is His Blood.’ So that to use these somewhat similar expressions as synonymous, is to make as hopeless a theological confusion as it would do to use as synonymous these other similar expressions—‘to drink the water of the well of Samaria,’ and ‘to drink the water that Christ gives us.’ They describe in reality *absolutely different sorts of acts*, performed in *absolutely different spheres*, upon *absolutely different objects*; and these different sorts of acts can be performed perfectly *independently* of each other, or *simultaneously*—the one set in the heart by the exercise of a living, personal, conscious faith, and the other set by the physical mouth. But to treat these expressions as synonymous is to make an absolute confusion of the theology respecting them, and to

miss the exact truth of God which they were intended to teach us.

The language of John vi. is figurative, *parabolic*; the discourse respecting 'eating the Bread of Life,' and 'eating the flesh of the Son of Man, and drinking His blood,' is *just as much* a 'parable' as is the Parable of the Great Supper, or that of the Marriage of the King's Son.*

Hence, clearly, the *apparent* similarity in the language in the two places is no safe criterion to go by; it is, in fact, *deceptive*, precisely as the apparent revolution of the Sun around the Earth is deceptive; the explanation (*i.e.*, the meaning) of the apparent movement being, not what it at first appears to be, but totally different, viz., that the Earth revolves upon her own axis.

Hence, he who holds that the language of John vi., and that used at the Lord's Supper, mean the same thing, because of the *apparent* similarity between them, is as much in error theologically as he is astronomically who holds that the Sun revolves around the Earth because it *appears* to do so. It is no more *really* true to say, that to 'eat the flesh of the Son of Man and to drink His Blood' has the same meaning as to 'eat that which is the Body of Christ and to drink that which is His Blood,' than it is to say that the apparent movement of the Sun around the Earth means that the Sun really revolves around it. Intelligence *must* be allowed to interpret observed statements of Scripture, just as much as it is allowed to interpret the observed statements of Nature. Jumping to conclusions because of appearances, should not satisfy any intelligent understanding that hungers for the Truth of God in theology, any more than it does in astronomy.

Having, then, shown that the similarity in language used by our Lord in John vi. and the Lord's Supper, is a similarity in appearance only, and not in reality, not in meaning, the *only* reason for confusing John vi. with the Lord's Supper, or the Lord's Supper with John vi., is entirely taken away. The only way in which it is *possible* to upset the argument and conclusion of this pamphlet, is (1) either by showing that the language of John vi. is *not figurative*, but literal, and so is

* Yet it is as useless to try to convince some people that the figurative language found in John vi. does *not* refer to the verbally similar language used by our Lord at the Institution, as it is to try and convince some people that the sun does not move around the Earth, or that the Earth is not flat. There are persons of a certain disposition, who judge, and always will judge, from appearances merely, and who refuse to allow reason to correct the impressions made upon their senses by appearances: *i.e.*, there are people who *do not wish* to know the truth, if its acceptance necessitates the renunciation of some long-cherished ideas.

identical with that used at the Lord's Supper; or (2) by showing that the language used at the Lord's Supper is *not literal*, but figurative, and so is identical with that used in John vi.; *i.e.*, by showing that the *premises* from which the conclusion is reached are unsound, or by showing that one or more of the *steps* in the argument are faulty. Until one or the other of these two things is demonstrated, it is absurd for anyone to deny the conclusion of this pamphlet, or to maintain that 'to eat the flesh of the Son of Man, and to drink His blood,' spoken of in John vi., has at all the same meaning as 'to eat that which is the Body of Christ, and to drink that which is His Blood,' commanded at the Lord's Supper.

The real truth is, that neither does John vi. refer to the Lord's Supper, nor does the Lord's Supper refer to John vi., but yet there is a close *connection* and *relationship* between them, because the language of both John vi. and that of the Lord's Supper refer to a *third thing*, greater than either, or than both,—the Sacrifice which Christ offered, and the Atonement which He made, upon the *Cross*. John vi. tells us in figurative language, that if, as perishing sinners, we would have 'eternal life,' we must 'eat the flesh of the Son of Man and drink His blood'—*i.e.*, as we have seen, we must *believe in*, trust in, the Sacrifice of His living 'flesh,' and in the Atonement of His 'blood,' God's great and only remedy for sin. The Lord's Supper tells us that we should also, as the *disciples* of Christ, *obey* the touching command of our dying Saviour, to 'eat' that which 'is' the dead 'Body' of our Paschal Lamb, and 'drink' that which 'is' His shed 'Blood,' with the physical mouth, 'in remembrance of Him,'—of His precious death and blood-shedding, of all that He did for us and is to us.

The directions given us in John vi. no more mean the same thing as the commands given us in the Lord's Supper, than did the directions given to the Jews of old to *place themselves* under the protection of the sprinkled blood of the Paschal Lamb, mean the same thing as those which bade them *eat* the Paschal Supper. And the commands given us to partake of the Lord's Supper, no more mean the same thing as the directions given us in John vi., than did the command given to the Jews to eat the Paschal Supper, mean the same thing as the direction to place themselves first under the protection of the 'sprinkled blood.' Obedience to the acts mentioned in John vi. puts a man by faith under the protection of the 'sprinkled blood' of the New Covenant,* so that he thus obeys God's directions concerning the *first*

* Heb. ix. 13, 14, x. 22, xii. 24; 1 Pet. i. 2; Exod. xii. 13, 22.

half of the Gospel Passover;* and in obeying our Saviour's command to celebrate the Lord's Supper, we obey God's directions concerning the *second* half of that Passover.†

But obedience to the directions concerning the *first* half of the Passover—*i.e.*, concerning the placing of one's self by faith under the protection of the 'sprinkled blood,' or 'blood of sprinkling,'—is clearly of *prior* importance to, and of even *greater* importance than, obedience to the directions concerning the *second* half—the partaking of the Supper. The whole virtue of obedience to the directions concerning the second half of the Passover, depends entirely upon whether we have *first* complied with the directions concerning the first half; and no obedience to the directions concerning the second half (the partaking of the Supper), however fervent or frequent, can compensate for the want of obedience first to directions respecting the first half—the placing one's self by faith under the protection of the 'blood of sprinkling.' It was *not eating* the Paschal Supper which caused God to pass over the houses of the Israelites of old, but the fact that they were under, and therefore trusting to, the protection of the sprinkled blood. God's words ran, 'When I *see the blood* I will pass over you.' It is only when we *trust* in the precious death and blood-shedding of Christ upon the Cross (*i.e.*, in His Sacrifice and Atonement)—(*i.e.*, in the language used by our Lord in John vi.—'eat the flesh of the Son of Man and drink His Blood')—that we have any right or claim to partake of the Lord's Supper (*i.e.*, to 'eat that which *is* the dead Body' of our Paschal Lamb, and to drink that which *is* His shed Blood), or that the partaking of it becomes of any use or benefit.

CHAPTER XIII

ORIGIN OF MISTAKES

IF, then, I have (1) accurately set forth the teaching of the Church of England according to her doctrinal standards, and if I have (2) accurately drawn out the teaching of Holy Scripture in respect of John vi. 32-58, and of the words of the Institution, then it must be perfectly clear, that the Church of England has made some, at all events *verbal*

* It is a somewhat singular coincidence that our Lord's words in John vi. were spoken about the same time as the celebration of the Passover. Cf. verses 4, 16, 22, 24, 59.

† Exod. xii. 7, 8.

mistakes, in her interpretation and explanation of the Lord's Supper.

There is, then, yet another question to be asked,—‘*How* is it that the Church of England has made the verbal *mistake*, of saying that the ‘Body and Blood of Christ’ is ‘spiritual food,’ ‘an inward and spiritual grace,’ to be ‘eaten’ and ‘drunk’ ‘spiritually’ ‘in the heart, by faith’ only? The answer is simple. At the time of the Reformation the language of John vi. had for centuries been *confused* with the language used by our Lord at the Lord's Supper, so that, although our Reformers of blessed memory utterly *repudiated Roman errors* concerning this Sacrament, yet they do not seem to have even *thought* that there is any *difference* in meaning in the similar language used by our Lord on these two occasions; *i.e.*, to *them*, to ‘eat (that which is) the Body of Christ, and to drink (that which is) His Blood,’ set forth precisely the same truth as to ‘eat the flesh of the Son of Man and to drink His blood’ (John vi.); both expressions seem to have meant to them, ‘partaking spiritually, of the Sacrifice and Atonement, in the heart by faith.’

That they *did* confuse these two sets of language together there can be no sort of doubt, inasmuch as in one or two places in the Communion Service, they *use* the expressions found in these two places as *synonymous*. In the third long Exhortation we read, ‘Ye that mind to come to the holy Communion of the *Body* and *Blood* of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try (*i.e.*, test) and examine themselves, before they presume to eat of that *Bread* and drink of that *Cup*. For . . . if with a true penitent heart and lively (living) *faith* we receive that Holy Sacrament . . . then we *spiritually* eat the *flesh* of Christ and drink His *blood*; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us,’ etc. Again, in the Prayer of Humble Access, we read, ‘Grant us therefore, gracious Lord, so to eat the *flesh* of Thy dear Son Jesus Christ, and to drink His *blood*, that our sinful bodies may be made clean by His *Body*, and our souls washed through His most precious *Blood*, and that we may evermore dwell in Him, and He in us.’*

* What our Church *exactly means* by the Prayer of Humble Access (*i.e.* interpreted by her *own* statements elsewhere) is, ‘Grant us, therefore, gracious Lord, so to eat (spiritually, in our hearts, by the exercise of a living, personal, conscious faith) the (Sacrifice of the) flesh of Thy dear Son Jesus Christ, and to drink (spiritually, in our hearts, by the exercise of a living, personal, conscious faith) the (Atonement of) His blood (made in the offering of His Sacrifice upon the Cross), that our sinful bodies may be made clean by His Body (given in sacrifice for us), and our souls washed through His most precious Blood (shed for us), and that we may evermore dwell in Him and He in us.’ See third Rubric after the Communion of the Sick.

It is perfectly evident, then, from the mention in these two places of 'eating the *flesh* of the Son of Man and drinking His blood,' and also from the mention twice over of 'dwelling in Him and He in us,' (1) that our Reformers were using the language of John vi. 53, 56, the *only* place where these expressions *could* have come from. It is also perfectly evident (2) that they understood the phrase 'to eat the *Body* of Christ and to drink His *Blood*' as exactly equivalent to, and *synonymous* with, 'eating the *flesh* of the Son of Man and drinking His *blood*, or they would not have used these expressions interchangeably. It is also perfectly evident (3) that in our Reformers' opinion the *object* of the Lord's Supper was *not* so much to *enable*, as to *assist* us, in fulfilling what our Lord meant by 'eating the *flesh* of the Son of Man and drinking His blood,' viz., feeding 'spiritually in the heart by faith' upon His Sacrifice and Atonement for sins, and so 'dwelling in Christ and Christ in us.*

The *similarity* in the language *misled* them, as it has done so many others. This was the *reason why* they expound 'the Body and Blood of Christ' to be 'spiritual food,' 'food for the soul,' 'an inward and spiritual grace,'† instead of purely material objects which resulted from the offering of the Sacrifice upon the Cross; also, why they said that the 'Body and Blood of Christ' are 'spiritually eaten and drunk' in the Supper, and 'only after an heavenly and spiritual manner,' and that they are eaten and drunk 'by faith'‡ only. This was also the reason why they tell us that it is *possible* to eat and drink the bread and wine with the physical mouth, *without* eating and drinking the Body and Blood of Christ (*i.e.*, by faith),§ that it is possible to eat and drink the Body and Blood of Christ by faith, *without* eating and drinking the bread and wine with the mouth.|| Also, why our Church so specifically states, that what *she* understands by 'eating and drinking the Body and Blood of Christ,' is for a sinner 'to repent truly of his sins, to *stedfastly believe* that Jesus Christ hath suffered *death* upon the Cross for *him*, and shed His *Blood* for *his* redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore.'||

Now, I have already shown clearly, that the performance of these last acts is *exactly* what is meant by our Lord's language found in John vi.—viz., the exercise in the heart, of a personal, conscious Faith in the Sacrifice of Christ's 'flesh,' and in the Atonement of His 'blood.' Hence it is easy to see:

* A most *excellent* idea in itself.

† Article XXVIII.

|| Third Rubric after Communion of the Sick.

† Catechism, etc.

§ Article XXIX.

- (1) That our Reformers *confused together*—considered as synonymous—our Lord's language used at the Institution of the Supper,* and that found in John vi.;
- (2) That they clearly *perceived*, grasped, and accurately set forth, the *meaning* of the language employed in John vi.;
- (3) That they *expound* it to mean purely *spiritual* 'eating' and 'drinking' of purely spiritual food, in the heart, by the exercise of a living personal faith;
- (4) That they actually *interpreted* the language used at the Lord's Supper (four places) by that found in John vi. (one place)—*i.e.*, by what they understood it to mean; and
- (5) That they therefore *missed* the true meaning of our Lord's language at the Supper,† in *failing* to see that the terms 'Body of Christ,' and 'Blood of Christ' refer to purely *material* objects—the *dead* human Body and the *shed* human Blood of Christ; and that the verbs 'eat' and 'drink' then used by our Lord, referred to purely *literal* acts performed by the physical mouth, upon the visible objects of bread and wine, which He said 'were' in some good sense, His dead human Body and shed human Blood.

To 'eat' or feed upon Christ in the heart, as 'the living Bread come down from heaven,' or upon 'the living flesh of the Son of Man given in Sacrifice,' is one thing; it is to perform a *spiritual act* by the exercise of a living personal faith; but to 'eat' or feed upon the earthly bread, because it 'is,' in substitute and equivalent, the dead human Body of Christ, is quite another; it is to perform a *literal act* with the physical mouth.

Our Reformers, however, seem to have considered these expressions as synonymous; *e.g.*, in Article XXIX., whereas, in the Title we are told that 'the Wicked . . . eat not *the* Body of Christ,' etc., in the Article itself we are told that 'the Wicked . . . are in no wise partakers of *Christ*.' In reality, as we have seen, these two acts are entirely *different*, but our Reformers considered them to be one and the *same*.§

* They did a precisely similar thing in the Services for the Sacrament of Baptism, in understanding 'birth of the Spirit' to be synonymous with 'baptism of the Spirit.'

† If a person or a Church understands the words used by our Lord at the Lord's Supper as synonymous with those found in John vi., that person or Church *cannot fail* to make mistakes in using and expounding them, because, as we have seen, the words found in these different places have absolutely different meanings in the New Testament.

§ See Note A, p. 197.

From all this it is easy to see, that those who hold the teaching of the Church of England, pure and simple, *must* hold (a) that the language used at the Lord's Supper is *identical* in meaning with that found in John vi., because, as we have seen, the language used on the two occasions is more than once used *interchangeably* in her Communion Service; and also they must hold (b) *not* that John vi. (the greater) refers to the Lord's Supper (the less), but that the Lord's Supper refers to John vi., or to the truths that are there taught; it affords Christians a *particular opportunity*, for performing by faith the purely *spiritual acts* spoken of in John vi. If our Reformers had thought that John vi. refers to the Lord's Supper, they would have interpreted the acts of 'eating' and 'drinking' mentioned in John vi. to mean *literal acts* performed with the physical mouth; but, by taking the Lord's Supper to refer to John vi., they interpret the acts of 'eating' and 'drinking' commanded at the Lord's Supper, to mean purely *spiritual acts* performed in the *heart* by the exercise of a living *faith*, such as they *clearly* saw are referred to in John vi.*

Although, as we have seen, the words of John vi. mean, simply and solely, to eat (by the exercise of a living, personal *faith*) the Sacrifice of Christ's 'flesh' (living humanity) which He offered for sin upon the Cross, and to drink (by the exercise of a living, personal faith) the Atonement for our sins which He there made by the shedding of His precious blood;—and the words of the Institution mean simply and solely, to eat the material dead Body of Christ, and to drink His shed Blood with the physical *mouth*, yet the Church of England, in her exposition of the Lord's Supper, has *run these* two entirely distinct and separate ideas *together*, and has thus obtained or satisfied her definition of a 'Sacrament,' as being something possessing 'an outward and visible sign,' and 'an inward and spiritual grace.'

At the same time, by confusing these verbally similar expressions together, and taking them to describe precisely the *same* acts, she has *deprived* the acts of 'eating and drinking' the 'Bread-Body' and 'Wine-Blood' with the physical mouth, of their *proper importance and description*—viz., that of 'eating and drinking the Body and Blood of Christ.'

In consequence of her recoil from the errors of Rome, our Church actually *interpreted* the words of Institution *solely* by what she rightly understood the words of John vi. to mean, and, instead of keeping to the natural meaning of the words of Institution, she has actually gone so far as (I) to assert

* It is perfectly evident that the exposition that I have given of the language of John vi. is entirely *endorsed* by the Church of England.

that 'the Body of Christ' (given for us), and 'the Blood of Christ' (shed for us), specify, not our Lord's *dead* human Body and *shed* human Blood, but 'an inward and spiritual *grace*;' and (2) to *deny* that 'the Body and Blood of Christ' are eaten and drunk with the physical mouth.*

It is really a most *extraordinary* proceeding, for any person or Church to interpret all four accounts of the Lord's Supper by the language of the one discourse found in John vi.—*i.e.*, to interpret *four* accounts, where the words 'bread,' 'wine,' 'eat,' 'drink,' 'Body,' 'Blood,' are all used in their *literal* significations, to express *literal acts* performed upon *physical objects* by the physical mouth, by the language of *one* account, where *not one* of the words 'bread,' 'eat,' 'drink,' 'flesh,' 'blood,' is used in a literal sense, but all are used in figurative senses, to express *spiritual acts* performed upon *spiritual objects* in the heart by faith; *i.e.*, to explain four passages, where the language is plain, simple, and literal, by one passage, where we have the language of parable—the Parable of 'The Bread of Life.' Yet this is what the Church of England has done, and what most Protestants do, and persist in doing.

It is not unfrequently denied nowadays that the Church of England is Protestant. But, as a matter of fact, it was the *ultra*-Protestantism or anti-Romanism of our Reformers that led them to deny, in a more conclusive way than by direct statement, that the Body and Blood of Christ are eaten and drunk with the physical mouth. This they have done (1) by *asserting*† that the 'Body of Christ is given, taken, and eaten in the Supper, *only* after an heavenly and *spiritual* manner';‡ (2) that 'the *mean* whereby the Body of Christ is received and eaten *in the Supper* is *Faith*;'§ (3) that the bread and wine can be partaken of with the *mouth*, *without* partaking of the Body and Blood of Christ;§ and also (4) that the Body and Blood of Christ can be partaken of by *faith*, *without* partaking of the bread and wine.|| No *direct* statement could have more absolutely denied the 'real presence' of the actual Body and Blood of Christ locally in the bread and wine, than these four *indirect* statements do; yet, by way of clinching them, our Church adds the *direct* statement, that the present 'natural Body (*i.e.*, the Body of His human nature) and Blood of our Saviour Christ are in heaven, and NOT HERE; it being against the truth of Christ's natural Body to be at one time in more places than one.'¶ It would be simply *impossible* for

* Of course, what *she understood* by these terms, being 'grace,' 'spiritual food,' it cannot be eaten and drunk with the physical mouth (Mark vii. 15, 18, 19).

† Article XXVIII.

‡ *Ibid.*

§ Article XXIX.

|| Third Rubric after Communion of the Sick.

¶ Black Rubric.

any person or Church that *believes* in the real local 'presence' of Christ's Body, *in* or with the elements, to make any *one* of these five statements, since they are, each singly, as well as all collectively, absolutely *incompatible* with a belief in any such theory. In fact, it would hardly be *possible* to repudiate the theory of the 'real local presence' of the human Body of Christ *in* the elements, *more plainly* than the Church of England has done.*

It is not difficult to see, then, that, in recoiling from the gross errors of Rome, the pendulum swung a little too far in the *opposite* direction. The teaching of the Church of Rome does *not* err, in respect of the *method* in which what our Lord meant by His 'Body' and His 'Blood' are to be 'eaten' and 'drunk'—viz., with the physical mouth. But she errs (1) in respect of the *meaning* given to the terms 'Body' and 'Blood' of Christ—viz., in interpreting them to mean His risen, *living*, glorified Body and Blood, now locally in heaven; and (2) in respect of the *sense* in which the visible objects of bread and wine 'are' our Lord's (dead) 'Body' and shed 'Blood,' by saying that they 'are' so in *substance*.

The teaching of the Church of England errs (1) in respect of the *meaning* given to the terms the 'Body' and the 'Blood' of Christ—viz., in interpreting them to mean 'spiritual food,' 'an inward and spiritual *grace*;' (2) in respect of the *method* in which what our Lord meant by His 'Body' and His 'Blood' are to be 'eaten' and 'drunk'—*i.e.*, in interpreting the 'eating' and 'drinking' to refer solely to *spiritual* acts performed in the heart by *faith* (this error was *inevitable* after making the first one); and (3) in respect of the *sense* in which the visible objects of bread and wine 'are' what our Lord meant by His 'Body' and His 'Blood';—viz., by regarding them as merely *signs* and pledges of 'grace,' instead of as Substitutes of purely *material* objects.

Nothing, however, can be clearer than this, that our Reformers *did not believe* that there is anything about the Sacrament of the Lord's Supper which is 'mysterious,' in the vulgar sense—*i.e.*, incapable or *difficult* of comprehension, or

* It is confessed, even by Sacerdotalists, that English Protestantism has *always* repudiated the theory of the 'real presence' of Christ locally in or with the elements; it was for repudiating this theory that so many of our Reformers were burnt at the stake. But it follows from this, that a person or a Church that repudiates this theory is therefore 'Protestant'; and since the Church of England so plainly repudiates it, therefore clearly *she* is 'Protestant.' This is as self-evident to those who possess *normal* sight, as is the fact that snow is white, or that grass is green. The *denial* of such a fact by anyone is simply a *demonstrative proof* that that person *cannot see* the truth; there is something wrong with his physical or moral eyesight; he is 'colour-blind,' or he looks at things through coloured glasses.

contrary to reason or to our senses; for they fully explain it (in the way that *they* understood it) in a way that does no violence to anyone's reason or senses. In this respect their explanation possesses *immense* advantages over the interpretations given by the Church of Rome, the Lutheran Church, and by Dr. Pusey; but still, in the light that is thrown upon the matter by this pamphlet, the Church of England explanation does not seem to *fully* set forth the *whole* and *exact* truth of God, as revealed in the New Testament.

I am, of course, perfectly aware that there will be a prejudice amongst Protestants against the view that I have here set forth, because (1) it runs on somewhat different lines from the teaching of the Prayer-Book and Articles; and because (2) it will be thought that I am playing somewhat 'into the hands of' Sacerdotalists, though upon what grounds I am at a loss to know, since the matter has been handled throughout, not only upon thoroughly Protestant principles, but upon the fundamental and supreme principle so much insisted upon by the Church of England herself, viz., that her clergy should, above all things, be Scriptural in their views.* In order to show that the conclusion at which I have arrived in this pamphlet, is contrary to the fundamental and supreme principle of our Church, and therefore *really* contrary to her teaching, it is necessary to show that, in some one or more respects, it is not Scriptural—a not very easy task.

But all considerations arising from prejudice, are entirely *unworthy* the *attention* of anyone who is really earnestly desirous of ascertaining at all risks the real and *exact* truth of God, as set forth by Jesus Christ, and recorded for our instruction and study in the pages of Holy Writ.

Having been brought up on old-fashioned Evangelical lines, the common Protestant view of the Lord's Supper, as held and taught by the Church of England, viz., that the Bread and Wine are 'signs' and 'pledges' of 'an inward and spiritual grace,' used to perfectly satisfy me. But as time went on, the great dissatisfaction manifested with this view on the part of Sacerdotalists, led me to a fresh and closer study of the New Testament, to see if the teaching of our Church was in as *exact* accordance with the teaching of the New Testament as it was *supposed* to be, or whether our Reformers had made

* It is a rather singular fact that the members of our Church who are most likely to object to this explanation, on the ground that it runs somewhat counter to the teaching of the Prayer-Book and Articles, are precisely those who, as a rule, do *not* really accept the teaching of our Church on the Sacrament of Baptism. I hold that no really unbiassed person can deny, that our Church, whatever she *means* by it, teaches Baptismal Regeneration.

some slight mistakes in their interpretation of the Scripture doctrine of the Lord's Supper. This further and closer study has led me to the conclusion that they *were* a little mistaken in their way of stating the truth, and that a very slight alteration in the understanding of certain expressions would make *everything* respecting the Lord's Supper simple, straightforward, comprehensible and plain.

My aim has been to get *below* all the terrible misunderstandings of centuries, and to perceive, and grasp with firm hand, the fundamental truth of God as contained in Holy Scripture, from the more or less serious misunderstanding or misinterpretation of which the present terrible disputes have arisen. By pointing out where this theory or that theory has gone wrong, and how and where this or that element of truth exists in so many diverse views, I have endeavoured to set 'open doors' before all parties, through which honest and *earnest* souls of all views may step, if they will, into another region, where *each* of those parts of their respective views, in which there is an element of truth, may be seen to be proved to be true, and where *all* such elements of truth may be seen to be woven together and perfectly harmonized.

There is one *fundamental idea* which is common to the Roman theory, to the Lutheran theory, and to the modern Sacerdotal theory, viz., that the bread 'is' the *human* Body of Christ in such a sense as that 'the eating of the bread with the physical mouth is the eating of the Body of Christ.' And this amounts practically to a *second* common fundamental idea, viz., that the *way* in which our Lord meant us to 'eat' His human Body is with the physical *mouth*. Upon these fundamental ideas, which we have seen to be perfectly true (being rendered evident by the accounts of the Institution and by the statement of St. Paul),—

- (a) The Roman Church has erected (1) Transubstantiation—the theory of the *change* of the *substance* of the bread into the substance of the Body of Christ; and (2) the theory of the real *local presence* of the *living*, glorified, human Body of Christ under the form of bread;
- (b) The Lutheran Church has erected Consubstantiation—the theory of the real *local presence* of the *living*, glorified, human Body of Christ, together with the bread;* and
- (c) The modern Sacerdotalist has erected a theory which is a cross between, or a mixture of, Transubstantiation and Consu-stantiation.

* It should be remembered that Luther was a *Protestant*, not a Sacerdotalist.

Now, all of these theories *rightly* understand our Lord's 'Body' spoken of at the Institution, to refer to His *human* Body, and the reason why they all refer the term to our Lord's *living*, glorified, human Body, is because (1) it was *felt* to be *difficult* to understand, how 'the eating of the bread with the physical mouth is the eating of the human Body of Christ,' *unless* that 'Body' be locally *present*; because (2) the *only* human 'Body' of Christ, which even so much as *can* be locally present anywhere now, is the *living*, glorified Body which is in heaven; and because (3) the actual *dead* human Body of Christ, not existing anywhere as dead, either now or at the time of the Institution, *could not* then, and *can not* now, be locally present anywhere. Hence the idea of the local presence of the *living*, glorified, human Body of Christ, in or with the element of bread, is *common* to all these theories.

But the fundamental idea of the Church of England is quite different. In her natural recoil from, and repudiation of, the gross errors of Rome, she *rightly absolutely rejected* (1) the Roman theory of the *substance* of the bread being *changed* into the substance of the Body of Christ; and (2) all idea of any *local presence* of the *living*, glorified, human Body of Christ, in or with the element of bread, because (a) of its impossibility, and (b) of the natural tendency of such a theory to produce Idolatry. She says of Transubstantiation, that 'it is repugnant to the plain words of Scripture, and overthroweth the nature of a Sacrament.* And of the living, glorified, human Body of our Lord she says (a) 'It is in heaven'; and (b) 'It is not here' upon earth;† thus repudiating Consubstantiation also.

But in repudiating these two theories, our Reformers failed to see how it was *possible* to *retain* the common (and true) fundamental idea which underlay them, viz., that 'the eating of the bread with the physical mouth is the eating of the Body of Christ.' It seemed to them that to retain this idea, necessitated the retention of *some form* of the theory of the real *local presence* of the human Body of Christ, in or with the bread. As far as they saw, there was *no sort* of meaning to be given to the word 'is,' other than, or intermediate between, 'is in substance,' and 'signifies,' 'represents.' They do not seem to have seen *clearly*, that (1) it was of His *dead human* Body which our Lord spoke, not of His living Body; (2) that, in order for the eating of the bread with the physical mouth to be the eating of the dead Body of Christ, it *did not* in the least *necessitate* any local *presence* of the actual dead Body, in or with the bread; or (3) that there is *another sense*, in which the verb to 'BE' is not uncommonly used, which, if given to

* Article XXVIII.

† Black Rubric.

the word 'is' in the words of Institution, will enable us to understand fully and easily, *how* the 'eating of the bread' is the eating of the dead human Body of Christ, although there is *no change* of substance, and *no local presence* of the actual Body of Christ, in or with the bread, either possible or required.

The consequence of the omission to see this, was, that they understood the bread to merely 'signify,' 'be a sign of,' or 'represent' the Body of Christ, and they interpreted the 'Body of Christ' to mean, not what had *always* been understood by it—the *human* Body of Christ,—but 'an inward and spiritual *grace*,' 'spiritual food,' which, of course, can only be eaten 'spiritually,' 'in the heart by faith.' Hence, our Reformers first rightly rejected the erroneous theories of Transubstantiation and Consubstantiation (and in and with them the modern Sacerdotal theory also), and then they went on to reject the fundamental idea also, which was all the time perfectly sound, that the bread 'is' the human Body of Christ in such a good sense, that 'the eating of the bread with the physical mouth is the eating of the Body of Christ,' as stated by St. Paul.

If our Reformers had only properly grasped the meaning of 1 Cor. x. 16, they would *never* have denied that the Body of Christ is supposed to be eaten in the Supper with the physical mouth,—*i.e.*, that 'the eating of the bread with the physical mouth is the eating of the Body of Christ.' The interpretation which they put upon the expression 'the Body of Christ,' viz., 'an inward and spiritual *grace*,' was only *adopted* because of the *difficulty* that was felt in explaining the expression in any other way, when once they had *denied* (1) that the *actual* Body of Christ is eaten with the physical mouth; and had *asserted* (2) that the *living* human Body of Christ is (a) 'in heaven,' and (b) 'not here.' But the instant this mistake had been made, further mistakes were certain.

There is not (as we have seen) the very slightest hint or suggestion, that anything that our Lord *commanded* His disciples to 'eat and drink' at the Institution, was to be eaten and drunk 'spiritually,' 'in the heart by faith,' or that anything then commanded by Him to be 'eaten and drunk,' was 'grace,' 'spiritual food,' 'food for the soul.' If, as we most certainly *may*, and perhaps *ought* to do, we 'eat and drink' *anything* 'in our hearts by faith' in the Supper, it cannot fairly be deduced from our Lord's *commands* then given us to 'eat and drink,' for these commands which He then gave refer *exclusively* to acts performed with the physical mouth. Indeed, it is not too much to say, that the idea of '*eating and drinking* spiritually,' 'in the heart by faith,' however good

and Scriptural in itself, has been *added* to the Ordinance since the Institution.

The *only* method in which the performance of such spiritual acts can be at all *fairly* introduced, is by 'reading them into' the words 'in remembrance of Me,' 'for the purpose of calling Me to mind'; for this may fairly be called 'an inward and spiritual act.' But even then it is perfectly clear that the acts of 'eating and drinking' His 'Body' and His 'Blood,' then *commanded* by our Lord to be performed, were *not identical* with the act of 'calling Him to mind,' but were the *means* of *causing* the disciples to do so; *i.e.*, those acts (of eating and drinking) which were *commanded* by our Lord, were intended as *preliminary* acts, to *assist* and *promote* the act of 'remembrance.'

If our Lord said, as He unquestionably did, 'Take, eat (this bread, for) this "is" (in substitute and equivalent) My (dead) Body given (in sacrifice) for you; do this in remembrance of Me' (or, perhaps, rather, 'with a view to,' or 'for the purpose of remembering Me,' 'calling Me to mind'), it must be perfectly evident to everyone possessed of ordinary intelligence, that what He *commanded* His disciples to 'do' ('Take, *eat*, this (which) "is" My (dead) Body,' etc., an act performed with the physical mouth), was not at all the same act, or the same *sort* of act, as doing that (second act) which the 'doing' of the first act was intended to *prompt*, and to *better enable* them to perform,—'remember Him,' 'call Him to mind' (a mental or spiritual act).

So with the wine. If our Lord said, as He unquestionably did, 'Drink ye all of this (wine), for this "is." (in substitute and equivalent) My (shed) Blood of the New Covenant, which is shed for you and for many for the remission of sins; Do this in remembrance of Me,' it must be perfectly evident to everyone possessed of ordinary intelligence, that what He *commanded* His disciples to 'do' ('*Drink* ye all,' etc., an act performed with the physical mouth) was not at all the same act, or the same *sort* of act, as doing that (second act) which the 'doing' of the first act was intended to prompt, or to better enable them to perform,—'remember Him,' 'call Him to mind' (a mental or spiritual act).

But the 'doing' of the *first* of these acts was what *our Lord meant* by 'eating His Body given in sacrifice for them,' and 'drinking His Blood shed for them,' etc. Hence, to 'eat the (dead) Body of Christ,' and to 'drink the (shed) Blood of Christ' were not at all the same acts in our Lord's mind, or the same sort of acts, as 'remembering Him,' 'calling Him to mind.'

Precisely the same distinction is made, and rendered per-

fectly clear, in the words of administration as used by our Church. 'The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and *eat* this (the 'Bread-Body' of Christ) (first act), in *remembrance* that Christ died for thee (second act), and *feed on Him* in thy heart by faith, with *thanksgiving*' (third act, or even third and fourth acts). So with the cup: 'The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. *Drink* this (the 'Wine-Blood' of Christ) (first act), in *remembrance* that Christ's Blood was shed for thee (second act), and be thankful' (third act).

But everyone possessed of ordinary intelligence can easily perceive, that the performance of the *first* act, a literal one, with the physical mouth, in each of these two sentences, is an entirely different act, and an act of an entirely *different sort*, from the performance of the second and third acts. But the performance of the *first* of these acts is what *our Lord meant* by 'eating His Body' and 'drinking His Blood,' and, indeed, as we have seen, is the *only way* in which these acts *can* be performed; whereas our Church teaches, that the performance of the second and third acts in each of the above sentences (the '*remembrance* of Christ's precious death and blood-shedding' upon the Cross, and the '*feeding* upon Him in our hearts by faith with thanksgiving') is the 'eating our Lord's Body' and the 'drinking His Blood.' Hence, the eating of the 'Bread-Body' and the drinking of the 'Wine-Blood,' which, as we have seen, was the *important* part—the *leading* idea—of the Ordinance, in the mind of Christ and of His Apostles, is considerably diminished in importance by the Church of England, and deprived of its proper description.

God forbid that a single word uttered by me should be thought to prevent, or to be intended to prevent, God's people from 'feeding upon Christ in their hearts by faith' during the celebration of the Lord's Supper, and by so doing find it a 'means of grace' to their souls. The *one* great thing which I am concerned to *demonstrate*, is, that thus to 'feed spiritually upon Christ' is *not* at all what our Lord *meant* by 'eating (that which 'is') His dead Body' and 'drinking (that which 'is') His shed Blood,' inasmuch as the acts commanded in these expressions refer *solely* to acts performed with the physical mouth.* But, as I have said, the performance of these literal acts with the physical mouth, does not in the least *forbid* or *prevent* the *simultaneous* performance of

* The *only* way in which 'His dead Body' and 'shed Blood' *could* be eaten and drunk at the Institution, and *can* be eaten and drunk now.

the spiritual acts of 'eating and drinking' 'in the heart by faith,' upon the Sacrifice and the Atonement which were offered and made by our Lord upon Calvary.

That, however, they do not *necessarily* go together, is plainly *stated* by our Church in Article XXIX., where she says, that 'the wicked, and such as be void of a living faith,' may 'carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ (*i.e.*, do what *our Lord called* 'eat His Body' and 'drink His Blood'), yet in no wise are they partakers of Christ' (*i.e.*, do they 'feed upon Christ in their hearts by faith'). Also, in the Third Rubric after the Communion of the Sick, where our Church says that it is possible for a Christian, to 'eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health (*i.e.*, partake of the 'inward and spiritual grace' 'in the heart by faith'), although he do not receive the Sacrament with his mouth' (*i.e.*, do *what our Lord called* 'eat His Body' and 'drink His Blood').

Christ Himself, in respect of His Sacrifice and Atonement, and of Him 'ever living now to make intercession for us,' is ever 'our spiritual food and sustenance,' to be partaken of by us 'by a living faith only'; but He may be thus partaken of by us at *any time, whenever* we exercise our 'living faith' in Him, whether it be during the celebration of the Holy Communion, or at any other time. The performance of such a spiritual act is not in the least *tied* to any time or circumstance. It depends entirely upon the exercise of the 'living faith' possessed by the *individual* Christian, as to whether at *any time* he partakes of Christ as his 'spiritual food and sustenance' at all, or not. In so far as the partaking of the Holy Communion *helps* him to exercise this living faith in Christ, it is to him 'a means of grace,' but no further. But this 'feeding upon Christ in our hearts by faith' as our 'spiritual food and sustenance,' is an entirely *different act altogether* from 'eating and drinking in common' the 'Bread-Body' and the 'Wine-Blood' of 'Christ our Passover.' Christ did *not* command us, when He instituted the Lord's Supper, to 'eat the flesh of the Son of Man and to drink His blood' (*i.e.*, to partake spiritually in our hearts by faith of His Sacrifice and Atonement);* but He commanded us then, to 'eat and drink' with the physical mouth, the substitutes and equivalents of His dead 'Body' and shed 'Blood,' 'in remembrance of Him,' 'for the purpose of calling Him to mind.' But, of course, the performance of

* *I.e.*, not directly, by giving the *commands* to 'eat and drink'; but, as we have seen, the idea of 'spiritual feeding' 'in the heart by faith' may be *included* in the idea of 'remembrance of Him.'

these visible acts with the physical mouth neither forbids nor prevents, any more than it insures, the performance of the other 'spiritual acts' 'in our hearts by faith.' These 'inward and spiritual acts,' however, were certainly *not* the acts of 'eating and drinking' commanded or contemplated by our Lord, at the institution of the Lord's Supper.

It should be noted yet further, that in this explanation of the Lord's Supper, it is *no more difficult* for 'the wicked, and such as be void of a living faith,' to partake of what *our Lord meant* by His 'Body and His Blood,' than it was for such people in olden time to partake of the 'body' of the Paschal Lamb, and to drink the contents of 'the cup of blessing'; for the *only* method in which these two things *can* be partaken of at all by *anyone*, is by partaking with the physical mouth of the 'Bread-Body' and 'Wine-Blood.' And hence 'the wicked, and such as be void of a living faith' in Christ, if they partake of the Lord's Supper, 'eat and drink unworthily,' 'condemnation to themselves,' 'not discerning the Lord's Body.*' But, of course, it is *not possible* for 'the wicked, and such as be void of a living faith,' to 'eat the flesh of the Son of Man and to drink His blood,' spoken of in John vi., because, as our Lord taught, and as the Church of England rightly teaches, our Lord's Sacrifice and Atonement can be partaken of by the exercise of a living *faith only*.

The *exact difference*, then, between the teaching of the New Testament and the teaching of the Church of England, is as follows: The *New Testament teaches*, that 'the eating of what our Church calls the "Sacrament" of the (dead) Body of Christ (the Bread) with the physical mouth, is the eating of the dead Body of Christ'; and that 'the drinking of the "Sacrament" of His shed Blood (the Wine) with the physical mouth, is the drinking of His shed Blood'; because the Bread and the Wine 'ARE' in substitute and equivalent, the dead Body and the shed Blood of 'Christ our Passover.'

But the *Church of England teaches*, that 'the eating of the Sacrament of the Body of Christ' (the Bread) is *one thing* (viz., eating the bread with the physical *mouth*), whereas the eating of the Body of Christ is quite *another* (viz., feeding upon Christ in our hearts by *faith*); also, that the drinking of the Sacrament of the Blood of Christ (the Wine) is one thing (viz., the drinking of the wine with the physical mouth), whereas the drinking of the Blood of Christ is quite another (viz., the personal appropriation to one's own soul by the

* What *can* these words mean, unless the Bread 'is' the Lord's 'Body'? It is as if a man were to think nothing of, or even to throw away, twelve pence, or twenty shillings, 'not discerning' (that they 'are') the one shilling, or the one pound.

exercise of a living faith, of the benefits of Christ's Atonement).

And the *reason why* she has made this distinction, is because (1) she clearly and rightly saw that in John vi. our Lord was speaking exclusively of *spiritual acts*, performed upon purely spiritual food, by the exercise of a living *faith*; and (2) she *failed* to perceive the *difference* there is in the New Testament, between 'eating the flesh of the Son of Man and drinking His blood,' and 'eating (that which is) the dead Body of Christ and drinking (that which is) His shed Blood.' She thought that they *both meant the same thing*, and that in observing the ordinance of the Lord's Supper, we were supposed to do simultaneously, in literal *symbolic* action, what we were intended to do *spiritually*—'in the heart by faith,' according to John vi.

I claim, however, to have shown demonstratively, that what our Church calls the *Sacrament* of our Lord's Body (*i.e.*, the Bread), and what she calls the *Sacrament* of His Blood (*i.e.*, the Wine), the New Testament states to 'BE' His dead Body and shed Blood in such a true and real sense, that the eating of the 'Sacrament' of the Body (the Bread) and the drinking of the 'Sacrament' of the Blood (the Wine) with the physical mouth, is the eating and drinking with the physical mouth, *i.e.*, in substitute and equivalent, of the dead Body and shed Blood of Christ.

In spite, however, of our Reformers having made the mistake that they did, the astonishing and satisfactory thing to notice is, that it is a *verbal* mistake rather than a doctrinal one.* For, understanding as they did, the expressions to 'eat that which "is" the *Body* of Christ,' and to 'drink that which "is" the *Blood* of Christ' (commanded in the Lord's Supper), to mean the same thing as to 'eat the *flesh* of the Son of Man,' and to 'drink His *blood*' (found in John vi.), their *explanation of doctrine* is absolutely *sound* and true; *i.e.*, what they (mistakingly) understood by 'eating and drinking the Body and Blood of Christ' (*i.e.*, to them, the 'flesh and blood of the Son of Man'), they set forth perfectly correctly, interpreting the Sacrament of the Lord's Supper solely by what they understood the language of John vi. to mean,—the feeding spiritually 'in our hearts by faith' upon the Sacrifice and Atonement of our Lord.

Having seen clearly and correctly the purely *spiritual* meaning of the language of John vi., they failed, however, to see the *literal* meaning of the language used at the Lord's Supper. And the fact that they interpreted the language then used, by what they correctly held to be the meaning of the language

* We can surely plainly see the hand of God in this.

found in John vi., was the reason why they state, that 'the Body and Blood of Christ' (meaning the same thing to *them* as 'the flesh and blood of the Son of Man') is *not* eaten and drunk by the *mouth*, but 'spiritually only' 'in the heart by faith'; also why they state, that to 'eat and drink the Body and Blood of Christ' means, for a sinner to 'steadfastly *believe* that Christ *died* upon the Cross for him, and *shed* His *blood* for his redemption.' I have, however, clearly shown that this is *not* the real meaning of 'eating the Body of Christ, and drinking his Blood,' commanded by our Lord at the Institution; but that what *He meant* by His 'Body' and His 'Blood' then, are His *dead* human Body and His *shed* human Blood—purely *material* objects; and that they are to be 'eaten' and 'drunk,' not spiritually, 'in the heart by faith' at all, but literally, in substitute and equivalent, by eating and drinking with the physical mouth the 'Bread-Body' and the 'Wine-Blood.'

Further, not only did our Reformers make a verbal mistake rather than a doctrinal one, in their exposition of the Sacrament of the Lord's Supper, but there is nothing whatever in our Communion Service, to prevent anyone who understands the *real* meaning of our Lord's language at the Institution, from doing exactly what He then bade us 'do' (*i.e.*, eat and drink the 'Bread-Body' and the 'Wine-Blood' with the physical mouth), at the same time that he continues to use the Church's Service, understanding it in *her* sense. For, in addition to the commands then given by our Lord, to 'eat' and 'drink' the 'Bread-Body' and 'Wine-Blood' with the physical mouth, He practically gave one command, as we have seen, to perform an 'inward, spiritual' act *also*; the *object* with which He instituted the Supper being, as we have seen, 'for the purpose of *remembering* Him'—'calling Him to mind.' Thus His command gives us ample warrant and scope, not only for carrying out His primary command by 'eating' and 'drinking' His 'Bread-Body' and 'Wine-Blood,' not only for 'remembering Him,' but it affords us an opportunity also for 'feeding upon *Him* in our hearts by faith with thanksgiving,'—for reposing our stedfast, living faith (trust) more fully than ever, upon the Sacrifice offered and the Atonement made upon the Cross, (*i.e.*, for 'spiritually,' 'in our hearts,' 'by faith,' 'eating the flesh of the Son of Man, and drinking His blood,' afresh).*

* The very idea of 'remembrance' of a person *necessarily* involves a reference to the *past*, not to the future, or to the present. Hence, when our Lord said, 'Do this in remembrance of Me' ('for the purpose of calling Me to mind'), He intended us to carry our minds and memories *back* to Calvary, and 'remember' the blessed *fact*, and the *object*, of the Sacrifice

Of course 'grace' may be obtained in the celebration of the Lord's Supper, just as in the use of Prayer, Preaching, Reading the Bible, etc., it being unquestionably 'a means of grace'; but the 'grace' to be obtained in the use of this Sacrament is *not* in Scripture called 'the Body and Blood of Christ.' These terms, as we have seen, mean purely material objects, resulting from the offering of Christ's Sacrifice, which, in exact substitute and equivalent, are to be eaten and drunk with the physical mouth.

As there seems to be a good deal of haziness and uncertainty about the obtaining of 'grace' from God, and the way in which 'grace' is obtained in the use of 'the means of grace,'* it may be wise to say here a little about it. 'Grace' is used in two well-defined senses—it means either 'favour' generally, or 'a particular favour.'

Grace *comes* solely from 'the God of all (or 'every') grace' (1 Pet. v. 10). God is 'able to make all (or 'every') grace *abound* toward us' (2 Cor. ix. 8; Phil. iv. 19). 'Grace . . . came by Jesus Christ'; He was '*full of grace and truth.*' And 'out of His fulness have all we *received*, even grace (in us) answering to grace (in Him)' (John i. 14, 16, 17). 'The heart should be *established* with grace' (Heb. xiii. 9). 'God giveth grace to the *humble*';† and He says, 'My grace is *sufficient* for thee, for My strength is made perfect in weakness.'‡ Hence we read, 'Let us therefore *come* boldly unto the *throne of grace*, that we may obtain mercy and grace to help in time of need' (Heb. iv. 16).

But besides all this, we read of 'the Spirit of grace';§ we are told that our 'Heavenly Father will give the Holy Spirit to them that ask Him';|| that 'there are diversities of gifts, but the same Spirit who worketh (them) all in all';¶ that the gifts 'differ according to the grace that is given to us';** and that 'the *fruit* of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;†† we are exhorted further, to '*grow* in grace and in the knowledge of our Lord and Saviour' (2 Pet. iii. 18).

Now, it is clear enough that, in the obtaining of 'grace' from God, 'means' are usable, and to be used; e.g., we are

which was there offered, and of the Atonement which was there made, 'for the remission of sins'; in the performance of which act of 'remembrance,' the sight, the possession, and the 'eating' and 'drinking' of our Lord's dead (Bread-) Body and shed (Wine-) Blood would be a great assistance.

* This phrase occurs *once only* in the Prayer-Book, in the General Thanksgiving; but see Catechism also.

† Jas. iv. 6.

‡ 2 Cor. xii. 9.

§ Heb. x. 29.

|| Luke xi. 13.

¶ 1 Cor. xii. 4, 11.

** Rom. xii. 6.

†† Gal. v. 22, 23.

exhorted to 'come boldly unto the throne of grace, that we may . . . find grace to help in time of need'; which clearly means that we are to employ Prayer as 'a means of grace,' because Prayer is *one* of the means by which our souls are put into *direct communication* with 'the God of all grace.' Any thing or ordinance, then, which puts our souls into direct communication with God, is 'a means of grace.' Under this head come, therefore, Prayer, Preaching, Reading God's Word, The Sacraments, Confirmation, etc. And 'means of grace' are efficacious, only so far as they *establish* this direct communication between our souls and God. If one may use an illustration, I would say, God (Jesus Christ, the Holy Spirit) is the water *supply*; we are the empty *vessels*; and any thing or ordinance which, so to speak, puts the empty vessel *under* the supply, so that it may be filled, is 'a means of grace.' If the ordinance used *fails* to establish this direct communication between our souls and God, it is to us *no* 'means of grace.' The 'inlet,' so to speak, to the human 'vessel,' through which the supply of 'grace' is received from God, in the use of the 'means of grace,' is a 'living *faith*' in Him; if this 'living faith' be wanting, no 'grace' will be received. 'Means of grace' do not act as charms, as some people seem to think, but are efficacious to those who are desirous and capable of receiving grace.* Hence our Church most truly says, 'The Body of Christ' (by which, as we have seen, *she* means 'the inward and spiritual grace') is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ (this inward and spiritual grace) is received and eaten in the Supper, is faith.' And again, 'Such as be void of a living faith . . . are in no wise partakers of Christ' (the inward and spiritual grace).

There is, then, nothing whatever unscriptural of *itself*, in the doctrine that is taught by the Church of England respecting the Lord's Supper; only it is taught in words and phrases which are used in *other senses* in Scripture. Our Church teaches true and sound doctrine enough, which is clearly taught *somewhere* in Scripture; but the words and phrases in which she teaches it are somewhat *mis-applied*; these words and phrases are used in Scripture in other senses, to teach something *else*, something different, something further. To the words and

* This refers, of course, to the case of adults only. Infants who are incapable alike of *having* a 'living faith,' and of being *unbelievers*, may receive grace from God, owing to the faith of believers exercised on their behalf. If 'the effectual fervent prayer of righteous persons availeth much' on behalf of others in the case of sickness (Jas. v. 14-16; cf. Matt. ix. 2), may we not be sure that it 'availeth much' on behalf of infants, when, *e.g.*, they are 'baptized into Jesus Christ'?

phrases found in Scripture respecting the Lord's Supper, our Church has given a meaning which in Scripture they do *not* possess,* and the words and phrases (from John vi.) which our Church has used to expound the Lord's Supper, have in Scripture *no direct application* to the Lord's Supper, such as our Church has given them. Still, the doctrine which she has set forth is, as far as it goes, absolutely sound and true.

In the Church of England exposition of the Lord's Supper we are not taught to 'eat' and 'drink' anything *more*, or anything *less*, than what Christ has in Scripture told us to do at some time or other, or to do so in any *other way* than what Christ has commanded us; but what we eat and drink with the physical mouth (the bread and wine) is called by *our Lord* 'eating (that which is) His dead Body,' and 'drinking (that which is) His shed Blood'; whereas *our Church* calls it 'eating and drinking the Sign or Sacrament' of His Body and Blood; and what *our Church* calls 'eating and drinking His Body and His Blood' ('feeding upon Christ' in respect of His Sacrifice and Atonement), *our Lord* calls by another name—'eating the flesh of the Son of Man, and drinking His blood.' She confuses together what Christ kept quite separate.

The whole question turns upon this point: Whether our Church's definition of 'the Body and Blood of Christ' be sound or unsound; whether these words in our Lord's lips meant, 'My *dead human* Body,' and 'My *shed human* Blood,' or some 'inward and spiritual *grace*.' If He meant some 'inward and spiritual *grace*,' then *no Church* before the Reformation seems to have so understood the terms; and it ought to be made perfectly clear, what *sort* of 'inward and spiritual *grace*' was ever '*given* (in sacrifice) for us,' or '*shed* for us for the remission of sins.'

As far as I can ascertain, no Church before the Reformation seems to have held any *other* opinion, than (1) that the 'Body' which our Lord commanded His disciples to 'eat' in the Supper, was His *human* Body, and (2) that His human Body which He then commanded them to eat, was (in some way or other) to be 'eaten' with the physical *mouth*.† It is really the perhaps unconscious *realization* of these two things, which has been at the bottom of the modern erroneous theories of the Lord's Supper—a 'seeking after the *exact* truth' from a *right* starting-point, but seeking it in a *wrong* direction, and so going astray from the right path as soon as ever a start had been made. And the wrong direction in which these 'seekers' have set out, is the old one,—of taking

* *I.e.*, 'the Body and Blood of Christ' do *not* mean in Scripture 'an inward and spiritual *grace*.'

† Both of which opinions are absolutely correct.

the term 'Body' to mean our Lord's *living* human Body which is in heaven (instead of the 'given,' sacrificed, and *dead* human Body of 'Christ our Passover'—the dead Body of our Paschal Lamb), and then going on to invent all sorts of theories as to 'how' the bread can 'BE' that living, glorified 'Body.' If the Church of England explanation had been felt to be *completely* satisfactory, there would have been *no room* for a feeling of dissatisfaction in connection therewith, on the part of any members of our Church. The very fact that there has been a hankering after something like the old Roman theories, proves at least this,—dissatisfaction somewhere with the statements of our Church. And this will be found to have *commenced* with a feeling, that they did not clearly or fully set forth the exact meaning of the words of the Institution.

But the sum-total of the mistakes made by our Reformers of blessed memory, is, after all, remarkably *small* and comparatively unimportant. The chief matter for regret is, that they failed to grasp and to set forth :

- (1) The *exact* meaning of the terms the 'Body' and the 'Blood' of Christ—viz., His *dead* human Body and *shed* human Blood ;
- (2) The *exact sense* in which the bread and wine 'ARE' the dead Body and shed 'Blood' of Christ—viz., in *exact substitute* and equivalent ; and
- (3) The *proper meaning* of the acts 'eat' and 'drink' which our Lord commanded us to perform, upon what He meant by His 'Body' and His 'Blood.' He meant us to perform, by the physical *mouth*, literal acts of 'eating' and 'drinking' upon His 'Bread-Body' and 'Wine-Blood,' while our Reformers *misunderstood* Him to mean, the performance in the heart of spiritual acts, upon spiritual food, our Lord's Sacrifice and Atonement, by the exercise of a living, personal *faith*.

They insisted upon the *more* important and primary truth, the necessity for us to partake personally by faith of the Sacrifice and the Atonement of Christ, but they overlooked the *less* important one. If we understand 'the Body and Blood of Christ' to mean what our Reformers did, there does not seem to be any *really adequate* reason for celebrating the Lord's Supper at all, for they plainly state, what is perfectly *obvious* to anyone holding their view, that it is *as* possible for a man to 'eat and drink (what they understood by) the Body and Blood of Christ' by faith, *without* partaking of the bread and wine with the mouth, as *by* partaking

of them. Whereas we have seen, that the *only* way in which it is so much as *possible* to 'eat' and 'drink' what *our Lord meant* by His 'Body' and His 'Blood,' is by 'eating' that which is 'His (dead) Body' (the bread), and by 'drinking' that which is 'His shed Blood' (the wine), with the physical mouth. This was the very reason why our Lord *gave* us these objects, which He said 'were' His (dead) Body and His shed Blood ('Drink ye all of this, *for,*' etc.).

If it be asked further, *How was it* that our Reformers came to miss the exact truth concerning the Lord's Supper? the answer does not seem difficult to give. The Catholic Church during many centuries had been gradually departing so far from the simplicity of the Truth of God, as revealed in the New Testament, that it never seems to have *occurred* to anyone at the time of the Reformation, that an ordinance so very *simple* as a solemn, Holy Supper, corresponding to the Jewish Paschal Supper, should have been instituted by our Lord as a standing institution, to 'call Him to mind,' and to 'show His death till He come.' The time, moreover, when such a *sort* of ordinance had been observed by God's people had for so many centuries passed away, that it would have seemed at first like introducing an altogether *new ordinance* into the Christian Church, to have re-established the Holy Communion as a solemn Paschal Supper, such as it *used to be* in the days of the Apostles.*

Nothing, however, could have been more natural to the Apostles and Jewish Christians, than that Christians should have to keep a solemn feast, such as the Lord's Supper, 'in remembrance of redemption,' answering to the old Paschal Supper, which they had been in the habit of 'doing' or of 'keeping' for the previous 1,500 years.

Once theologians had missed the *true* meaning of the terms 'the Body' and 'the Blood' of Christ, mentioned in the Lord's Supper, and had got into their heads that our Lord meant thereby 'spiritual food,' 'food for the soul,' 'an inward and spiritual grace,' the door was set open for all sorts of speculations and theories, as to (1) *what* that 'grace' is, (2) *where* it is, (3) *how* it is received and 'eaten,' (4) what is the *use* of the ordinance, and (5) what is the *result* of partaking of it?—all starting from the fundamental mistake of misunderstanding the phrase 'the Body and Blood of Christ' to mean 'grace,' instead of what *our Lord meant* by it, purely material objects, His dead human Body, and His shed human Blood, which, in substitute and equivalent, He meant us to 'eat' and 'drink' with the physical mouth. Probably, too, the apparently harmless practice of *kneeling* to partake of the

* 1 Cor. xi. 20, x. 21; Acts ii. 42, 46, xx. 7.

Holy Communion, has been one factor in causing people to lose sight of the fact that it was intended by our Lord to be the Christian's Paschal Supper. Once diverge, however *small* a distance, from what is laid down in the New Testament, and we can never tell how soon or how far, we, or others, may go astray from the truth of God.

But someone is almost sure to ask, How do you reconcile all this with the definition of a 'Sacrament' given in the Catechism? I reply, The definition found in the Catechism is not taken from Scripture, but has been *framed* by men who considered (1) that they *understood* the two 'Sacraments,' and (2) that there was sufficient *similarity* between them as ordinances, to enable them to be classed under this general heading or definition. I have shown, however, that verbally, at all events, the 'Sacrament' of the Lord's Supper, when properly understood, *fails* to fit into its 'case,' so to speak—*i.e.*, fails to answer to the definition in the way set forth by the Church of England; in that what our Church understands by the 'grace' of the Sacrament, 'the Body and Blood of Christ,' does not, as we have seen, really mean any 'grace' at all, but purely material objects—the dead human Body and the shed human Blood of Christ.

If the definition of a 'Sacrament' found in the Catechism had been taken from Scripture, then, of course, each of the Sacraments must have fitted into its case, so to speak; but the definition is of purely *human* origin (just as is the word 'Sacrament' itself), framed from what the Sacraments were then *considered* to be; and if one of these 'Sacraments,' when more clearly understood, *refuses* to 'fit into its case,' nothing can well be more evident than that the *definition is unsound*.

While I have the very *greatest* admiration for our Reformers, for the grand work which they did, and for the wonderful way in which they, thank God! threw off the curse of Sacerdotalism, and gave back to us the simple Gospel of Jesus Christ, yet I do not think that they were absolutely perfect or *infallible* in their theological views, in respect of either of the Sacraments. Yet in the case of neither of them did they teach any doctrine which is not to be found *some-where* in Scripture. The gravest fault of which I can accuse them, is, that they made some confusion between certain things in Scripture, that, in reality, slightly differ.

There is not really sufficient similarity between the ordinances of Baptism and the Lord's Supper, to *enable* them to be associated together under such a definition of a 'Sacrament' as is found in the Catechism. As a matter of *fact*, the ordinance of Baptism in the Christian dispensation, replaced that of Circumcision in the Jewish dispensation, and

the ordinance of the Lord's Supper replaced that of the Paschal Supper; and the two ordinances of Baptism and the Lord's Supper should no more have been associated together under this one heading or definition, than the ordinances of Circumcision and the Paschal Supper were, or could be, so associated amongst the Jews.

According to the New Testament, the 'Sacrament' of Baptism occupies a *far more prominent and important* place in the Christian dispensation, than does the 'Sacrament' of the Lord's Supper. Baptism is represented in the New Testament, as being *part* of the *leading* work of the Apostles,* as '*saving us*,'† as '*uniting us*' to Christ,‡ as being *one* of two *conditions* of salvation,§ and as being closely connected with forgiveness of sins.||

The reason *why* it should occupy such an important position is easy to see, because, theoretically, submission to Baptism is the *signing* by the sinner of the agreement or Covenant, into which he enters with God when he 'repents and believes the Gospel.' *All* agreements or covenants are of a *legal nature*, and no agreement or covenant can be looked upon as settled and *binding*, *unless* and until it is *signed*. Hence it is no more *safe* for a Christian to neglect the 'Sacrament' of Baptism, than it would be to leave an ordinary agreement or covenant *unsigned*; and hence our Lord laid it down as a general rule, 'He that believeth *and is baptized* shall be saved.' If Christ has joined Baptism with 'believing' as the conditions generally of salvation, let us beware lest we be guilty of 'putting asunder what God hath joined together.'

But the 'Sacrament' of the Lord's Supper has *no such place* of importance as this attached to it, in the New Testament. The *reception* of the Holy Communion is nowhere so much as *mentioned*, in connection with the obtaining, by the sinner *personally*, of eternal life, salvation, justification, or forgiveness. And clearly the amount of importance that is attached to an ordinance in the New Testament, is the *true* indication of the amount of importance that it *should* possess, nothing less, nothing more.¶

I shall probably be accused by some of 'making light of the Sacraments.' To such an accusation I would say, 'God forbid!' To 'make light of' the God-given Ordinances which

* Matt. xxviii. 19; Mark xvi. 16; Acts ii. 38, 41.

† 1 Pet. iii. 21.

‡ Rom. vi. 4, etc.

§ Mark xvi. 16.

|| Acts ii. 38, xxii. 16.

¶ It is simply *incredible* that the early Christians should have held any such view of the Lord's Supper as that which is held by Sacerdotalists now; had they done so, the New Testament *must* have had some traces of it, and *could* not have contained many statements which we find there.

we *call* the 'Sacraments,' is one thing, but to 'make light of' the artificial additions which *men* have *made* to the Sacraments, is quite another. To get rid of these, to strip them off the real ordinances of Baptism and the Lord's Supper as originally established by God Himself, and to bring back these ordinances to the view of God's people as God first established them, is not to 'make light of them,' but just the reverse: it is to be zealous for the honour and truth of God Himself. God grant that this pamphlet may be instrumental in the accomplishment of this object in respect of the Sacrament of the Lord's Supper, and that His gracious pardon may be vouchsafed to anything in it which is not in strict accordance with the Word of Truth, for Jesus Christ's sake.

If I have been the means of erecting a ladder, up which earnest-minded souls may be led to climb, *out* of the mists and fogs of error and superstition, *into* the sunshine of God's Truth, there to get clearer views of God's mercy, condescension, presence and love, and thence to aspire after further personal knowledge of Him, and a closer walk with Him, in and through Jesus Christ, I shall be amply rewarded, for 'he that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.'*

In conclusion, one or two questions may be asked and answered, respecting the 'presence' of Christ at the celebration of the Holy Communion, and the *results* to us of celebrating it.

It may be asked, Is Christ, then, present *at all* in the Lord's Supper? And the answer to this is simple, if we go by the New Testament, and not by man's theories and inventions.

1. The *living Body* of Christ is *not* present *at all*, because, as our Church says, that 'is (locally) in heaven, and not here.' In *no single* passage in the New Testament referring to the Lord's Supper, is there even so much as a promise attached to it of the presence of Christ at a celebration; on the contrary, the very words spoken by our Lord at the Institution, 'Do this in remembrance of Me,' go far to imply that the Supper is to be celebrated 'in remembrance of' a 'presence' that we *once* possessed, but have now *lost*. The very idea contained in the 'remembrance' of a *person*, involves the 'calling to mind' of something in the *past*; and this is fully confirmed by the statement of St. Paul, that the celebration of the Lord's Supper is to 'show the Lord's death (in the *past*) till He come (in the *future*),' this last expression necessarily implying, as we have seen, the local *absence* from earth at present of His living human Body.

* Jas. v. 19, 20.

2. The sacrificed and *dead* Body of our Lord (the only 'Body' of which He spake), and His shed Blood, are *locally* and *visibly* present in the midst of us, in exact *substitute* and equivalent, in order that we may keep our Paschal Supper 'in remembrance of Him,' 'till He come.'

3. The *only* passages in the New Testament, referring to and promising any 'presence' of Christ with us now, during His bodily absence from earth, have no direct connection with, or reference to, any of the accounts of the Lord's Supper; they simply refer to the spiritual, but *most real*, presence of Christ as the Son of God (a) with His Church;* or (b) in the midst of His people when met together in His Name;† or (c) in the hearts of His people.‡ Hence the presence of Christ *at all* at a celebration of the Lord's Supper, can only be *deduced* from such promises, and the promised presence which is thus deduced, must necessarily be of precisely the *same kind* as that which is promised in the passages from which it is deduced. Hence clearly, the real 'presence' of Christ at a celebration of the Lord's Supper, is *not different in kind* from that which He has so graciously promised to His people on other occasions.

It has been recently suggested, that if our eyes were opened to the unseen, like those of Elisha's servant (*i.e.*, clearly our physical eyes), we should indeed behold our Lord present at our Communion—to *bless* the bread and wine, to *distribute* them to His disciples, *saying*, 'Take, eat,' etc., and 'Drink ye,' etc. There is just as much truth in this idea as there would be were we to say, If our eyes were opened, we should indeed *behold* our Lord present in the pulpit, and should *hear* Him preaching the Gospel and teaching the people; or if we were to say, We should *behold* our Lord standing at the font, *taking* the child in His arms, *baptizing* it with water, *signing* it with the sign of the cross, and *saying*, 'I baptize thee,' etc. This is not Theology, but Romance.

Our blessed Lord is 'present' at the Holy Communion, in no other way than He is 'really present' in the reading and preaching of the Word, and in the administration of Holy Baptism. The *one* who *officiates* at the celebration of the Lord's Supper (just as the one who officiates in the pulpit and at the font) is the one who, in *visible* human form, *does* now what the Lord Jesus *did* in visible human form at the Institution—*i.e.*, it is he who (1) visibly *takes* the bread and wine; (2) audibly *blesses* (or 'gives thanks'); (3) visibly *breaks* the bread; (4) and *distributes* the elements; and (5) audibly *says*, 'Take, eat,' etc., and 'Drink ye,' etc. And there can

* Matt. xxviii. 20.

† Matt. xviii. 20; Acts x. 33.

‡ Eph. iii. 17; John xiv. 23.

be no shadow of a doubt, that the agent who personally performs these acts now, is certainly NOT the Lord Jesus Christ, but the visible minister.

If 'our eyes were opened,' we should most certainly NOT see Christ locally present in the midst of us, performing these several visible and physical acts, because in actual visible human form, He is at present in heaven only. Never since the Ascension has He been locally present upon earth in any form that *performs* such visible, physical acts, or which the eye of flesh, or the ear of flesh, *can* see or hear—*i.e.*, in *material* human form. The Deity of the God-Man is *invisible* to the physical eye; 'no man hath seen God at any time' (John i. 18; Heb. i. 2, 3). When our Lord *does* become locally present upon earth again, in such a form that it will be *possible* for the eye of flesh to see Him, we are told that 'every eye shall see Him.'

The only person who even CAN officiate at the Lord's Supper, is one who is locally present in living material form; our Lord's living material form being now locally 'in heaven, it is NOT here' upon earth, and therefore He *cannot* be the officiator now. Further, the expressions 'in remembrance of Me,' and 'till He come,' distinctly imply that He is *not* now locally present here in material form. The expression 'If He *were* upon earth' clearly *denies* that He is; and in the words, '*Do this* in remembrance of Me,' our Lord as distinctly *told* His disciples to *officiate* at the ordinance when He would be no longer with them, as He bade them *partake* of it; or as, in the words, 'Go ye . . . and *teach* all nations, *baptizing* them,' etc., He *told* His disciples to teach and to baptize. The *visible* human minister personally officiates now at the Holy Communion *in Christ's stead*, just as much as 'in Christ's stead' he now *preaches* the Gospel, and '*prays* men, Be ye reconciled to God.'

And as to the *results* to us of celebrating the Holy Communion:—

1. One result should be, the greater *realization* of the personal love of Christ to us, in having actually laid down His life, and shed His 'precious blood' to make atonement for our sins, this being *evidenced* to us most graphically, in the presence before our eyes, and in the possession and consumption by us, of His 'Bread-Body' and 'Wine-Blood.'

2. Another result should be, the better realization that, in the possession by us of the cup containing the 'Wine-Blood' of the New Covenant, we *possess* that which He Himself said '*is the new Covenant* (established) in His Blood.' We should try to remember and realize more vividly, the *terms* of that New Covenant, more especially the unspeakable blessing that,

in consequence of the shedding of His precious blood nineteen centuries ago, 'our sins and iniquities He remembers no more.'*

If, as our blessed Lord said, 'This cup (containing that which "is" the Blood of the New Covenant) is the New Covenant (established) in His Blood,' then, in the possession of the cup, we have God's signature, assurance, seal of the New Covenant, of which the Lord Jesus was the Mediator, and which He established, ratified, signed, and sealed, by the shedding of His precious Blood upon the Cross. The Covenant, although not written down upon parchment, is 'attached,' so to speak, to its signature or seal, so that he who possesses its signature or seal, possesses the Covenant itself with all its blessings.†

The shedding of the 'precious blood of Christ,' was *God's method* of signing and sealing the New Covenant; the being baptized 'into Jesus Christ,' is *man's method* of signing and sealing it;‡ and the more or less frequent celebrating of the Lord's Supper, is the way in which forgiven man is intended to *remind himself*, of the Mediator of the New Covenant, of its inestimable blessings, and of the wonderful way in which it was established; for, in the possession of the bread and wine, which 'ARE,' as we have seen, our Saviour's dead 'Body' and shed 'Blood,' we have visible, material, tangible, positive proofs, presented to our senses and reason, of the 'offering' of the 'one sacrifice for sins,' and of the shedding of the 'precious blood,' whereby the New Covenant was established, signed, and sealed, by the 'one (and only) Mediator between God and Man'—'the Man Christ Jesus'—nineteen centuries ago.

The 'precious Blood of Christ' shed upon the Cross, which, in substitute and equivalent, is drunk by us at the Supper in 'the cup of blessing,' should be spiritually 'sprinkled,' ever more and more copiously, upon our consciences and hearts; by the hyssop-bunch of a living FAITH.

3. Another result should be, an earnest endeavour to realize better the absolute *unity* of all Christians in Christ, as being all 'partakers in common'§ of the 'Bread-Body' and the 'Wine-Blood' of Christ, and thus in act, consequence, effect, result, being 'partakers in common' of 'the Body of Christ

* Luke xxii. 20; Matt. xxvi. 28; Heb. x. 16, 17, 19, 22, xii. 24. The shed blood of Abel cried to God for vengeance. The shed Blood of Christ cries to God for pardon and peace, and *assures* us—is a *pledge* 'given unto us'—of the same.

† Of course, this presupposes a living faith in 'the precious blood of Christ.' Faith is at least as essential to the New Covenant as it was to the old (Rom. iv. 3, 10, 11).

‡ Cf. Heb. ix. 14, x. 22.

§ 1 Cor. x. 16, 17; xii. 12, etc.

which was given (in sacrifice) for us,' and of 'the Blood of Christ which was shed for us for the remission of sins.'

If we thus do our best to profit *spiritually* by partaking of the Holy Communion, we come round to the *idea* which is embodied in the Church of England teaching in her Prayer-Book and Articles, and we come thus to see that her *idea* is perfectly *sound* and *Scriptural*, although, as I have pointed out, she has made some *verbal* mistakes in setting it forth, by confusing together language which in Scripture is really quite separate and distinct.

NOTE A (p. 172).

Since the Church of England uses the following expressions as synonymous, it is perfectly clear that she knows *no difference* between

- (1) 'eating (and drinking) the Body (and Blood) of Christ ;'
- (2) 'spiritually eating the flesh of Christ (and drinking His Blood) ;'
- (3) feeding upon 'the spiritual food of the most precious Body (and Blood) of . . . Christ' ;
- (4) partaking of Christ as 'our spiritual food and sustenance ;'
- (5) 'feeding upon Christ in our hearts by faith ;' and
- (6) 'steadfastly believing that Jesus Christ hath suffered death upon the Cross for us (and shed His Blood for our redemption).'

But in reality these expressions possess *at least three* different meanings, or shades of meaning :

- (1) 'eating and drinking (with the physical mouth) the physical objects which "ARE" (in substitute and equivalent) the (dead) Body and (shed) Blood of Christ our Passover ;'
- (2) 'spiritually partaking by faith of the spiritual food of our Lord's Sacrifice and Atonement for sin ;' *i.e.*, feeding upon what He *did* for us upon the Cross ; *i.e.*, 'eating the flesh of the Son of Man and drinking His blood,' spoken of in John vi. ; and
- (3) 'feeding upon (the living) Christ in our hearts by faith ;' *i.e.*, 'living (daily) by faith upon the (living) Son of God.'

THE END

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